CHRISTIAN HEALING

CHARLES FILLMORE

Rev. A. Kasten

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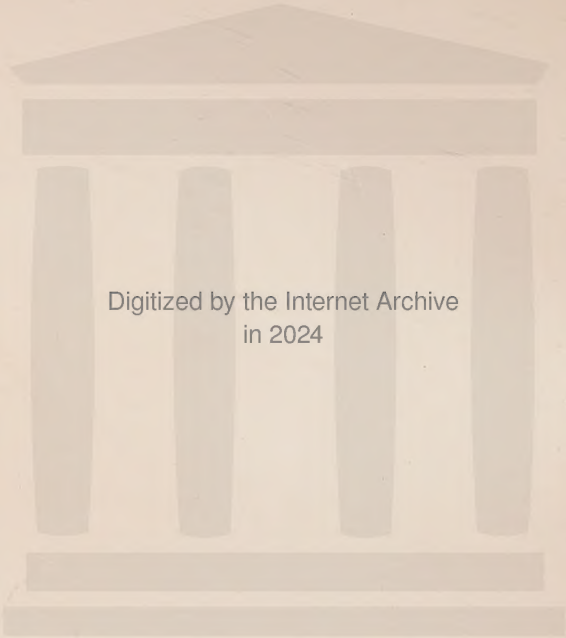

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CHRISTIAN HEALING

THE SCIENCE OF BEING

BY
CHARLES FILLMORE

TENTH EDITION

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PREFACE

These are not simply lectures; they are, rather, lessons. They are not to be merely read; they are to be studied and applied as one studies and applies mathematical rules.

When a suggestion is made to "hold a thought," or to affirm or deny a certain proposition, the student should stop reading, and, both audibly and mentally, do as bidden. This will set us new thought currents in mind and body, and make way for the spiritual illumination which will follow in all who are faithful to these instructions.

The statements following each lesson should be used for mental discipline. Write these statements down, and apply them daily while studying the lesson to which they correspond. Any one can do mind healing who will use the simple rules of denials and affirmations here set forth. If you wish to heal another, hold him in mind and mentally repeat the denials and affirmations; this will raise the consciousness to spiritual reality, where all healing power originates. If you wish to heal yourself, talk to your mentality and body as you would talk to a patient.

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THE TRUE CHARACTER OF BEING

LESSON ONE

"There is a spirit in man, And the breath of the Almighty giveth them understanding." The Science which is here set forth, is founded upon Spirit. It does not conform to intellectual standards, but it is, nevertheless, scientific. The facts of Spirit are of a spiritual character, and, when understood in their right relation, they are orderly. Orderliness is law, and is the test of true science.

The lawful truths of Spirit are more scientific than the constantly shifting opinions of intellectual standards. The only real science is the science of Spirit. It never changes. It is universally accepted by all who are in the Spirit, but it is necessary to be "in the Spirit" before it can be understood. The mind of the Spirit must become active in those who would grasp the orderly science of Being which these lessons proclaim.

It is not absolutely necessary that the spiritual part of man's nature be active in the beginning of his study of this science. The primal object of the lessons is to quicken the spiritual realm of consciousness, and bring about the "inspiration of the Almighty" that gives understanding.

So let it be understood that we are teaching the science of Spirit, and that those who are receptive will be inspired to spiritual consciousness. It is not a difficult matter to accomplish, this inspiration of

the Spirit. We are all inspired by the Spirit in certain states of consciousness. The understanding of the laws governing the realm of Spirit will make it possible to attain this consciousness and receive this inspiration whenever the requirements are met.

The starting point in spiritual realization is a right understanding of that One designated as the Almighty. It is strictly logical and scientific to assume that man comes forth from this One, who is named variously, but who, all agree, is the origin of everything. Since man is the offspring of the Almighty, he must have the character of his Parent. If the earthly child resembles its parents, how much more should the heavenly child. The truth that God is the Father of man does away with the oft-proclaimed presumption that it is impossible for the finite to understand the Infinite. God must be in his universe as everywhere intelligent power, or it would fall to pieces. God is in the universe as its constant inspiration; hence, it is only necessary to find the point of contact, in order to understand that One in whom we all "live, and move, and have our being."

Logic is a fundamental constituent of man's being, and all minds acquiesce in statements of logical sequence. We all see the relation and unity of cause and effect, mentally stated, but because the realm of forms does not carry out our premise, we fall away from the true standard, and try to convince ourselves that our logic is, somehow, defective. The one important thing which the student of spiritual science must learn, is to trust the logic of the mind. If appearances are out of harmony with your mental premise, do not let them unseat your logic. "Judge

not according to appearance, but judge righteous judgment." You would not take the mixed figures of a child working a problem in mathematics as an example of the trueness of the principle; nor could you detect the error in the problem, unless you were somewhat familiar with the rules of mathematics. Mental propositions are the standards and governing principles in all sciences used by man. In the science of creation the same rule holds good. You may rest in the assurance that the principles which you mentally perceive as true of God, are inviolate, and if there seems to be error in their outworking, it is because of some misapplication on the part of the demonstrator. By holding to the principle and insisting upon its accuracy, you open the way to a fuller understanding of it; you will also be shown the cause of the errors in the demonstration.

Then, if you have been in confusion mentally in the contemplation of a world both good and evil, and have, in consequence, gotten into skeptical ways, the only true remedy is to stand by the pure reason of your spiritual perception, and let it clear up the proposition for you. Dismiss all prejudices based upon the mixed perception; make your mind receptive to the clearer understanding which will surely appear when you have taken sides with Spirit, when you look to it alone for the outworking of the problem.

This is not blind belief; it is an acquiescence in the superconsciousness of the logic of Being. The superconscious is man's only sure guide in the mazes of the creative processes. By trusting to the infallibility of this guide, man opens himself to the inspiration of the Almighty. Spirituality may be culti-

vated, and the deep things of God may be revealed to any one who will mentally proclaim and affirm the logical perception of the goodness and truth of Being.

The central proposition in the inspiration of the Spirit is that God, or Primal Cause, is good. It does not make any great difference what you name this Primal Cause; the important consideration is a right concept of its character. The Hindu calls it Brahm, a being of such stupendous proportions that man shrinks into nothingness in contemplating it. Although this greatness of absolute Being is true, there is also another point of view—the smallness of that same Being, as evidenced in the presence of its life in the most insignificant creations. So, in order to get at the very heart of Being, it is necessary to realize that it is manifesting in the least as well as in the greatest, and that in the bringing forth of a universe, not one idea could be taken away without unbalancing the whole. This brings us to a fuller realization of our importance in the universe, and to the necessity of finding our right places. It also puts us into very close touch with the Father of all, the one omnipresent Intelligence pervading everything.

The Father within you, so lovingly and familiarly revealed by Jesus, is not far away in a place called "heaven." His abode is in the spiritual realms which underlie all creative forces. As Jesus realized and taught, "The kingdom of God is within you." Spirit is the seat of power; its abode is on the invisible side of man's nature.

This revelation of God immanent in the universe was clearly set forth by Paul: "Over all, and

through all, and in all." The inspired ministers of all times have proclaimed the same.

The Power that creates and sustains the universe includes the creating and the sustaining of man. The desire for a fuller understanding of this Power has awakened a great inquiry into the character of the all-pervading One. On every hand men are earnestly seeking to know about God, seeking to come into harmonious relations with him. Some are succeeding, while others seem to make but little progress. The diversity of results obtained is caused by the various ways of approaching the one Mind, for such God is. Mind is the key to the whole situation, and when man clearly discerns the science of Mind, he will solve easily all the mysteries of creation.

The dictionary definitions of mind and spirit are nearly identical, and with this analogy we much more easily get in touch with God. If spirit and mind are synonymous, we readily perceive that there is no great mystery about spiritual things, nor are they far removed from our daily thoughts and experiences. "Ye are a temple of God, and . . . the Spirit of God dwelleth in you," simply means that God dwells in us as our minds dwell in our bodies. Thus we see that God creates and moves creation through the power of mind. The vehicles of mind are thoughts, and it is through our minds in thought action that we shall find God and do his will.

There are mental laws which investigators are discoverng, observing, and tabulating as never before in the world's history. Man is comprehensive enough to see the various factors entering into

creative processes of mind, and he is, through the study of mental laws, perceiving and accepting the science in ideas, thoughts, and words. But the investigators of nature and her laws, from the intellectual and physical viewpoint, fall short of complete understanding, because they fail to trace back to the Causing Mind the multitudinous symbols which make up the visible universe. The material forms that we see about us are the chalk marks of a mighty problem being outworked by the one Mind. To comprehend that problem, and to catch a slight glimpse of its meaning, we must grasp the ideas which the chalk marks represent. This is what we mean by studying Mind back of nature. Man is mind and he is capable of comprehending the plan and detailed ideas of the Supreme Mind.

Divine Ideas are man's inheritance; they are pregnant with all possibility, because ideas are the foundation and cause of all that man desires.

With this understanding as a foundation, we easily perceive how "all . . . mine are thine." All the ideas contained in the one Father-Mind are at the mental command of its offspring. Get behind the thing into the mental realm where it exists as an inexhaustible idea, and you can draw upon it perpetually and never deplete the source.

With this understanding of the potentiality of Primal Cause, we find it a simple matter to work the problem of life—the key to the situation being *ideas*. Thus life in expression is activity; in Being it is an idea of activity. To make life appear on the visible plane, we have but to open our minds and thoughts to the Divine Idea of life and activity, and lo! all

visibility is obedient to us. It is through this understanding, and its cultivation in various degrees, that men have acquired the ability to raise dead bodies. Jesus understood this realm of supreme ideas, or, as he termed it, "the kingdom of God within." When he raised Lazarus he invoked this power. When Martha talked about a future resurrection, he said, "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live." One who identifies his whole mind with omnipresent Mind becomes so at-one with it that he can overcome death.

The real of the universe is held in the Mind of Being as ideas of life, love, substance, intelligence, truth, etc. These ideas may be combined in a multitude of ways, producing infinite variety in the realm of forms. There is a right combination, which constitutes the Divine Order, the kingdom of heaven on earth. This right relation of ideas and the science of right thought, is practical Christianity.

The student in the science of Being should start all his investigations and mental processes from this one Mind foundation. If you are skeptical about the existence of God, or if you are an abstract believer without having had any experience or conscious mental awakening that has given you proof, you should be very industrious in prayer, affirmation, and invocation. Remember, God is not a king who can force his presence upon you whether you will or not, but an omnipresent Mind infolding and interpenetrating all things.

There is goodness everlasting and joy beyond expression in a perfect union between your mind

and this perfect Mind. The point of contact is a willingness and a seeking on your part. "Seek, and ye shall find; knock, and it shall be opened unto you."

This question naturally presents itself: If we are offsprings of this Divine Mind, why are we not naturally conscious of its presence? The answer to this is: In using the privilege of our inheritance —the power to make ideas visible as things—we have created a realm that separates us in consciousness from the Father-Mind. This is the teaching of Jesus in the parable of the prodigal son. When we are weary of the sense consciousness, we have only to turn the face (intelligence) toward the parent's house; there we shall meet a loving welcome.

The understanding that God is not in a distant heaven, nor located in any way geographically, gives us a feeling of nearness and unity with the parent Mind. This intercommunion of the man consciousness with the omnipresent spiritual force of the universe, was beautifully exemplified by Jesus. God was closer to him than hands or feet. He referred all things to this loving Father, who was in constant communion and coöperation with the Son; yet there was, even in his case, this independent personal consciousness that beset him when he sought to be free from mortal limitations. So we should not be discouraged or cast down, if we do not quickly find the kingdom of God within us. Jesus spent whole nights in prayer; we should not be weary with a few moments each day. A daily half-hour of meditation will open up the mind to a con-

sciousness of the inner One, and will reveal many things that are hidden from the natural man.

The fact is, Truth cannot be imparted—it must be individually experienced. The presence of the Divine Mind in the soul cannot be told in words; it can be hinted at, and referred to in parable, and likened unto this and unto that, but it can never be described as it is. The ability of the individual mind to combine the ideas of Divine Mind in a consciousness of its own, makes each of us the "only begotten Son," a particular and special creation. No two individuals in all the universe are exactly alike, because there is always diversity in the ideas appropriated from Divine Mind.

The truth is, then:

That God is Principle, Law, Being, Mind, Spirit, All-Good, omnipotent, omniscient, omnipresent, unchangeable, Creator, Father, Cause, and Source of all that is;

That God is individually formed in consciousness in each of us, and is known to us as "Father," when we recognize him within us as our Creator, as our mind, as our life, as our very being;

That mind has ideas; ideas have expression. All manifestation in our world is the result of the ideas we are holding in mind and are expressing;

That to bring forth or to manifest the harmony of Divine Mind, or the "kingdom of heaven," all our ideas must be one with Divine Ideas, and must be expressed in the Divine Order of Divine Mind.

Statements for the Realization of Divine Mind

(To be used in connection with Lesson One.)

There is one Presence, one Intelligence, one Substance, one Life: the Good omnipotent.

God is the name of the everywhere present Principle, in whom I live, move, and have my being.

God is the name of my Good.

In you all, and through you all, and above you all, God Almighty.

Thy name is Spirit. I know Thee as the One, the all-seeing Mind.

Our Father which art in heaven—the everywhere present inner harmony; hallowed be thy name—wholeness manifests thy character.

Thou art always with me as indwelling Wisdom and Love.

Thy law is now the standard of my life, and I am at peace.

I in Thee and Thou in me.

Thou art never absent from me—I now see Thee face to face.

I think Thy thoughts after Thee.

I dwell in Thee and share Thy omnipotence.

In Thee is my perfection.

BEING'S PERFECT IDEA

LESSON TWO

The foundation of our science is Spirit, and there must be a spiritual Truth. This spiritual Truth is God thinking out creation. God is the original Mind in which all real ideas exist. The one original Mind creates by thought. This is stated in the first chapter of John:

> In the beginning was the Word [*Logos*—Thought-Word], and the Word was with God, and the Word was God.
>
> The same was in the beginning with God.
>
> All things were made through him; and without him was not any thing made that hath been made.

Eadie's Biblical Cyclopædia says, "The term, *Logos*, means thought expressed, either as an idea in mind or as vocal speech."

An understanding of the *Logos* reveals to us the law under which all things are brought forth—the law of mind action. Creation takes place through the operation of the *Logos*. God is *thinking* the universe into manifestation right now. Even he cannot create without law. The law of the Divine Creation is the order and harmony of perfect thought.

God-Mind expresses its thoughts so perfectly that there is no occasion for change, hence all prayers and supplications for the change of God's will to conform to human desires are futile. God does not change his mind, nor trim his thought, to meet the

conflicting opinions of mankind. Understanding the perfection of God thoughts, man must conform to them; then he will discover that there is never necessity for any change of the will of God in human affairs.

A key to God-Mind is with every one—it is the action of the individual mind. Man is created in the "image and likeness" of God; he is therefore a phase of God-Mind, and his mind must act like the original Mind. Study your own mind, and through it you will find God-Mind. In no other way can you get a complete understanding of yourself, of the universe, and of the law under which it is being brought forth. When you see the Creator thinking out his universe, as the mathematician thinks out his problem, you will understand the necessity of the very apparent effort that nature makes to express itself. You will also understand why the impulse within your soul for higher things keeps welling up. God-Mind is thinking in you; it is pushing your mind to grasp true ideas and carry them into expression.

It is therefore true, in logic and in inspiration, that man and the universe are within God-Mind as living, acting thoughts. God-Mind is giving itself to its creations, and those creations are evolving an independence which has the power to coöperate with, or to oppose the original Will. It is then of vital importance to study the mind and understand its laws, because the starting point of every form in the universe is an idea.

Every man asks the question at some time, "What am I?" God-Understanding answers,

"Spiritually, you are my Idea of Myself as I see Myself in the ideal; physically, you are the law of my mind executing that Idea." "Great is the mystery of godliness," said Paul. A little learning is a dangerous thing in the study of Being. To separate oneself from the Whole and then attempt to find out the great mystery, is like dissecting inanimate flesh to find the sources of life.

If you would know the mystery of Being, see yourself in Being. Know yourself as an integral idea in the Divine Mind, and all other ideas will recognize you as their fellow worker. Throw yourself out of the Holy Trinity, and you become an onlooker. Throw yourself into the Trinity, and you become its avenue of expression. The Trinity is known commonly as Father, Son, and Holy Spirit; metaphysically, it is known as Mind, Idea, Expression. These three are One. Each sees itself as including the other two, yet in creation separate. Jesus, the type man, placed himself in the Godhead, and said, "He that hath seen me hath seen the Father." But recognizing the supremacy of the spiritual Principle which he was demonstrating, he said, "The Father is greater than I."

Reducing the Trinity to simple numbers takes away much of its mystery. When we say that there is one Being with three attitudes of mind, we have stated in plain terms all that is involved in the intricate theological doctrine of the Trinity. The priesthood has always found it profitable to make complex that which is simple. When religion becomes an industry it has its trade secrets, and they seem very great to the uninitiated. Modern investigation

of the character and constituency of the mind is taking away all the mysteries of Egyptian, Hindu, Hebrew, and the many other religious and mystical systems of the past. Advocates of these systems are attempting to perpetuate their so-called secret knowledge through the occult societies springing up on every side in our day, but they meet with indifferent success. The modern Truth seeker takes very little on trust. Unless the claimant to occult lore can demonstrate his power in the world of affairs, people are suspicious of him. Religious awe for the priesthood, which is so prevalent in Oriental countries, is lacking in the majority of western people. In India, a yellow-robed holy man is regarded with reverence by both adults and children; while in this country adults stare, and small boys throw rocks, until he seeks the protection of the police. This seems irreverent, almost heathenish, yet it is the expression of an innate repudiation of everything that seeks to establish itself on any other foundation than that of practical demonstration.

The mind of God is spirit, soul, body; that is, mind, idea, expression. The mind of man is spirit, soul, body—not separate from God-Mind, but existing in it, and making it manifest in an identity peculiar to the individual. Every man is building into his consciousness the three departments of God-Mind, and his success in the process is evidenced by the harmony in his consciousness of Spirit, soul, and body. If he is all body, he is but one third expressed. If to body he has added soul, he is two thirds man, and if to these two he is adding Spirit, he is on the way to the perfect manhood which

God designed. Man has neither spirit, soul, nor body of his own—he has identity only. He can say, "I." He uses God-Spirit, God-Soul, and God-Body, as his "I" elects. If he uses them with the idea that they belong to him, he develops selfishness, which limits his capacity and dwarfs his product.

In his right relation, man is the inlet and the outlet of an everywhere present life, substance, and intelligence. When his "I" recognizes this fact and adjusts itself to the invisible expressions of the one Mind, man's mind becomes harmonious; his life, vigorous and perpetual; his body, healthy. It is imperative that the individual understand this relation in order to grow naturally. It must not only be understood as an abstract proposition, but it is necessary to consciously blend our life with God-Life, our intelligence with God-Intelligence, and our body with the "Lord's Body." Conscious identification must prevail in the whole man, before he can be in right relation. This involves not only a recognition of the universal Intelligence, Life, and Substance, but also their various combinations in man's consciousness. These combinations are, in the individual world, dependent for perfect expression upon man's recognition of, and his loyalty to his origin—God-Mind. Man is in God-Mind as a perfect Idea. God-Mind is constantly trying to express in every man its perfect Idea, the real and only man.

The perfect Man-Idea in God-Mind is known under various names in the many religious systems. The Krishna of the Hindu is the same as the Christos of the Greeks, the same as the Messiah of the He-

brews. All the great religions of the world are founded upon spiritual science, but not all of that science is understood by their followers. The Hebrews had been told again and again, by the spiritually wise, that a Messiah, or Christ Man, would be born in their midst, but when he came, they did not recognize him, because of their lack of understanding. They understood only the letter of their religion. A similar lack of understanding prevails generally today. The Christ Man, or perfect Idea of God-Mind, is now being expressed and demonstrated by men and women as never before in the history of the race. Let those who claim to be followers of the true religion, beware of putting the perfect Idea out of their synagogues, as the Jews did with Jesus the Christ. The ancient Pharisees asked Jesus, "By what authority doest thou these things?" And the modern Pharisees are repeating the same question. The substance of Jesus' answer was, "By their fruits ye shall know them." (Read Matthew 21:23-46.)

This perfect Idea of God-Man is your true self. God-Mind is, under the law of thought, constantly seeking to express its perfection in you. It is your spirit, and when you ask for its guidance, and place yourself, by prayer and affirmation, in mental touch with it, there is a great increase in its manifestation in your life. It has back of it all the powers of Being, and there is nothing that it cannot do if you give it full sway, and make your thought strong enough to carry out the great forces which it is seeking to express in you.

A most important part of the law of mind action

is the fact of thought unity. It is absolutely necessary to understand the nature of this fact, before one can demonstrate the power of the superconscious mind. Among our associates, we like, and are attracted to those who understand and sympathize with our thought. The same law holds good in Divine Mind—its thoughts are drawn to, and find expression in the minds of those who raise themselves to its thought standard. This means that we must think of ourselves as God thinks of us, in order to appreciate and to receive his thoughts and to bring forth the fruits. If you think of yourself as anything less than the perfect child of the perfect Parent, you lower the thought standard of your mind and cut off the influx of thought from the Divine Mind. Jesus referred to this law when he said, "Ye therefore shall be perfect, as your heavenly Father is perfect."

When we go forth in the understanding of man's perfect nature, we find a new state of consciousness forming in us; we think and do many things not according to the established custom, and the old mentality rises up and says, "By what authority?" We have so long looked for manmade authority in religious matters that we feel we are treading on dangerous ground, if we dare to think beyond prescribed doctrines. Right here we should appeal to the supreme reason of the Spirit, and proclaim what we perceive as the highest truth, regardless of precedent or tradition, mental ignorance or physical limitation: I AM is the "image and likeness of God," the "only begotten Son" (the expressed, or *pressed out* Mind) of the Most High. This is my true

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estate, and I shall never realize it until I enter into it in *mind*, because there it is, and nowhere else.

It is only through the superconscious mind that we can behold and commune with God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*" (John 1:18). It is taught that Jesus was exclusively the "only begotten Son," but he himself said, "Is it not written in your law, I said, Ye are gods?" He proclaimed the unity of all men in the Father. "I am the light of the world." "Ye are the light of the world." Paul says, "As many as are led by the Spirit of God, these are sons of God." We are "heirs of God, and joint-heirs with Christ" (Rom. 8:14, 17).

We should not overlook one important point in this matter of sonship; that point is the difference between those who perceive their sonship as a possibility, and those who have demonstrated it in their lives. "Ye must be born anew," was the proclamation of Jesus. The first birth is the human—the consciousness of man as an intellectual and physical being; the second birth "anew," is the transformation and translation of the human to a higher plane of consciousness.

The second birth is "putting on Christ." It is a process of mental adjustment and body transmutation that takes place right here on earth. "Have this mind in you, which was also in Christ Jesus," is an epitome of a mental and physical change which may require years to work out. But all men must go through this change before they can enter into the eternal life and be as Jesus Christ is.

This being "born again," or "born from above," is not a miraculous change that takes place in man; it is the establishment in his consciousness of that which has always existed as the Man Idea in Divine Mind. God created man in his "image and likeness." God being Spirit, the man he creates is spiritual. Therefore, it follows as a logical sequence that man on the positive, formative, creative side of his nature, is the direct emanation of his Maker; that he is just like his Maker; that he is endowed with creative power, and that he has an inexhaustible resource from which to draw, in his creative work. It is to this spiritual man that the Father says, "All things that are mine are thine."

Understanding the status of all men in the Divine Mind gives us a new light upon the life of Jesus of Nazareth, and makes plain many of his seemingly mysterious statements. The spiritual consciousness, or Christ Mind, was quickened in him, and through it he realized his relation to First Cause. When asked to show the Father, whom he constantly talked to as if he were personally present, he said, "He that hath seen me hath seen the Father." Personality had been merged into the universal. The Mind of Being and the Thought of Being were joined, and there was no consciousness of separation or apartness.

Everything about man presages the Higher Man. Foremost of these prophecies is the almost universal desire for the freedom which spiritual life promises, freedom from material limitations. The mortal perception spurs man on to invent mechanical devices which will carry him above limitations. For

example, he flies by means external. In his spiritual nature he is provided with the ability to overcome gravity; when this power is developed, it will be common to see men and women passing to and fro in the air, without wings or mechanical appliances of any description.

The human organism has a world of latent energies waiting to be brought into manifestation. Distributed throughout the body are many nerve centers whose offices are as yet but vaguely understood. In the New Testament, which is a work on spiritual physiology, these centers are referred to as "cities" and "rooms." The "upper room" is the very top of the head. Jesus was in this "upper room" of his mind when Nicodemus came to see him "by night" —meaning the ignorance of sense consciousness. It was to this "upper room" that Jesus told his followers to go on the day of Pentecost, and to pray until the Holy Spirit should come upon them. The superconsciousness, or Christ Mind, finds its first entrance into the natural mind through this higher brain center. By thought, speech, and deed, this mind is brought into manifestation. The new birth is symbolically described in the history of Jesus Christ.

"Verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not" (Matt. 13:17).

Statements for the Realization of the Son of God

(To be used in connection with Lesson Two.)

I am the Son of God, and the Spirit of the Most High dwells in me.

I am the only begotten Son, dwelling in the bosom of the Father.

I am the Lord of my mentality, and the ruler of all its thought people.

I am the Christ of God.

Through Christ I have dominion over every thought and word.

I am the beloved Son in whom the Father is well pleased.

Of a truth I am the Son of God.

All that the Father hath is mine.

He who hath seen me hath seen the Father.

I and my Father are one.

My highest ideal is a perfect man.

My next highest ideal is that I am that perfect man.

I am the image and likeness of God, in whom is my perfection.

It is written in the law of the Lord, "Ye are gods, And . . . sons of the Most High."

This is written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name.

MANIFESTATION

LESSON THREE

As a rule, religious people are not scientific. They think that religion and science are separated by a gulf, and that the scientific mind is dangerous. Science, to them, is associated with Darwin, Huxley, and other students of natural law, who have been skeptical about the scientific accuracy of the Bible, and who, because of their skepticism, are branded as infidels. Hence it has come to be almost heresy for a good Christian to think about his religion as having a scientific side.

By science we mean the systematic and orderly arrangement of knowledge. This definition does not confine science to the material world. There is a science in Christianity, and it is only through the understanding of this science as a fundamental of Christianity that the latter can be fully demonstrated in the life of man. To fail to understand the science upon which Spirit rests, is to fail in nearly every demonstration of its power. Paul says in I Cor. 14:15, "I will pray with the spirit, and I will pray with the understanding also."

There is a gulf between the high spiritual and the material manifestation. It is only by bridging this gulf that science and religion can be reconciled. The bridge needed is the structure which thought builds. When Christians understand the science of thinking, the power of thought to manifest itself, and

how the manifestation of thought is accomplished, they will no longer fear material science. Also, when material scientists have fathomed the real nature of that living force which they discern as ever active in all of nature's structures, they will have more respect for religion.

Both the religionist and the physicist incorrectly hold that the Bible is a historical description of man's creation. Beginning with the very first chapter of Genesis, the Bible is an allegory. It is so regarded by the majority of Hebrew scholars, and they certainly ought to know the character of their own scriptures. Paul was a Hebrew, and thoroughly versed in the occultism of spiritual writings; he said, referring to the story of Abraham and Sarah, "Which things contain an allegory." Hebrews almost universally claim that the story of the Garden of Eden, Adam, Eve, and the serpent, is symbology.

In the face of these facts, it seems strange that orthodox Christianity should insist that the Bible is a literal history. It is this way of looking at it which has stood in the way of the true spiritual understanding. Read in the light of the Spirit, the first chapter of Genesis is a description in symbol, of the creative action of universal Mind in the realm of ideas. It does not pertain to the manifest universe any more than the history of the inventor's idea pertains to the machine which he afterwards builds. First, the problem is thought out, and afterwards the structure is produced. So God builds his universe. This is explained in the second chapter of Genesis, which says that God "rested . . . from all his

work," and yet there were no plants of the field, "and there was not a man to till the ground." "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Only through the perception of the mental law by which ideas manifest from the formless to the formed, can we understand and reconcile these two apparently contradictory chapters. In the light of true understanding, everything is made plain, and we discern just how the Divine Mind is creating man and the universe; first the ideal concept, then the manifestation.

The six-days' creation, as described in the first chapter of Genesis, represents six great ideal projections from Divine Mind, each more comprehensive than its predecessor. The final climax is reached in the sixth degree, when that phase of being called man, appears, having dominion over everything, or every idea, that has gone before. This ideal man, who is the "image and likeness" of "Elohim," is the epitome and focal center around which all creation revolves. Hence, the one important study of man is the mind of man. It is the key to all mysteries, both religious and material. When we know how mind manifests from the ideal to the so-called real, we are no longer in the dark, but have that truth which Jesus said would make us free.

There is but one Man. On the spiritual side of his being, every man in the universe has access to that Man, eternally existing in Divine Mind as a perfect *Man Idea.* When man appreciates this mighty truth and applies it in his conscious thinking,

all manifestation becomes harmonious and orderly to him, and he sees God everywhere.

A right understanding of the Divine Law of creation makes man a necessary faculty in God's great work. Through man, God is forming or manifesting outwardly that which exists in the ideal. In order, then, that the creation shall go on and be fulfilled as God has designed, man must not only understand the law of mind action in his individual thought, but he must also understand his relation to the universal Thought. Not only must he understand it, but he must consciously coöperate in every thought with Divine Ideals. Jesus Christ understood this law, and repeatedly claimed that he was sent of God to carry out the Divine Will in the world. This commission is given to every man, and no one will have satisfaction in life until he recognizes this universal law; until he becomes an obedient, willing worker with Divine Mind.

Spiritual man is I AM; manifest man is *I Will*. I AM is the Lord God of Scripture, and *I Will* the Adam. It is the I AM man that forms and breathes into the *I Will* man the "breath of life." When we are in the realm of the ideal, we are I AM; when we are expressing ideals in thought and act, we are *I Will*. When the *I Will* gets so absorbed in its realm of expression that it loses sight of the ideal and centers all its attention in the manifest, it is Adam listening to the serpent and hiding from the Lord God. This breaks the connection between Spirit and manifestation, and man loses that consciousness which is his under Divine Law. In this state of mind, the real source of supply is cut off,

and there is a drawing upon the reserve forces of the organism, the tree of life. It is in this experience that man is described as being driven out of the Garden of Eden, or the paradise of Being.

Every idea projects form. The physical body is the projection of man's idea; we carry the body in the mind. The body is the fruit of the tree of life which grows in the midst of the garden of mind. If the *body-idea* is grounded and rooted in Divine Mind, the body will be filled with a perpetual life flow which will repair all its waste and heal all its diseases.

When man realizes that there is but one body, and that the conditions in his body express the character of his thought, he has the key to bodily perfection and immortality in the flesh. But "flesh and blood" cannot inherit the kingdom of God. The "flesh and blood" here referred to, is the corruptible body-idea which men carry in mind. When we get the right idea of the origin and character of the body, the corruptible will put on incorruption, and our bodies will be raised from the dead, as was the body of Jesus. "Neither was he left unto Hades, nor did his flesh see corruption" (Acts 2:31).

The resurrection of our bodies from the dead, begins in our minds. We must change our ideas about the body, and hold to the Truth of its origin and destiny as conceived by God, in whose Mind its real being exists. The spiritual body of man is the conception of Divine Mind, the creation of Spirit for us. Our work is to make this body manifest.

When we have the right understanding of creation, and, with its help, begin the redemption of the

body, the Spirit of God quickens the inner life of the whole organism, and we know that the promise in Acts 2:17 is being fulfilled in us: "In the last days, saith God, I will pour forth of my Spirit upon all flesh."

The problem before man in the present race consciousness is how to get back to the "Father's house," in which is inexhaustible abundance. As it is by an exercise of the free will inherent in us that we separate ourselves from the Father, so it must be through that same faculty that we again make a conscious union with him. We must realize the foolishness of living in that most external realm where only the husks of things are, and upon which we would fain satisfy ourselves, but cannot. Then let us turn our attention within, and by traveling for a season in that direction, we shall find the source and substance of life.

This turning within, after one has for a long time been looking without, is no easy matter. The mind that has been trained to the standards of the formed universe, is often slow to grasp the formless. But there is a state of consciousness in the soul that has, through ages of experience, learned about this formless world and is at home in it. Our dreams, visions, and spiritual experiences, of which we seldom speak, come from this inner realm. So it is found that we have a household waiting for us on the subjective side of our being, and its welcome is worth all the effort of the journey. "We seek a country from which we came forth," Paul said in substance.

Individualize yourself in the highest by affirming that in Spirit and in Truth you are all that God is.

This is true of man's spiritual nature, and he must claim the supreme inheritance before he can enter into the mighty mental and spiritual forces which proceed from the kingdom of God. No one enters into the kingdom of God within, sits upon the throne and abides there, until he has the courage and fearlessness to proclaim himself joint heir with Jesus Christ. Then he must prove his dominion by his purity of motive, unselfish devotion to Truth universal, and a steady industry and patience in overcoming the limitations of his own sense consciousness.

Man's true identity is in Divine Mind. The Idea has no mind separate from the one universal realm of ideas. Man must establish himself in the one and only Mind. He came forth from it, and his whole existence depends upon it; then why should he not consciously make the mental connection that will establish the harmony and order upon which all existence depends?

Nearly all religious systems aim to bring about this unity between God and man, and many of them are quite successful in their methods. We owe much to the church, to the education and helps which we have received directly and indirectly through the efforts of spiritually minded people in all ages. The Truth has pressed upon them, and they have demonstrated it up to their highest understanding. We are now in a fuller degree of enlightenment concerning the mental laws governing man and the universe, and consequently we can more definitely and scientifically apply the methods for spiritual development, which, in the religious systems,

are usually followed through faith. To your faith add *understanding*.

Getting back into the Garden of Eden, or taking possession of the Promised Land, is a conscious entering into the subjective part of one's own being. In Divine Order the will acts upon the body center from within; in the average person this action is through reflection from without. In practice we live outside our bodies instead of within them. This gives us a very slender hold upon them, and they are in consequence weak and apt to slip away from us on very slight pretexts.

Man should constantly affirm, "I AM, and *I Will* manifest the perfection of the Mind within." The first part of the statement is abstract truth; the second part is concrete identification. We must learn the law of expression from the abstract to the concrete—from the formless to the formed. Every idea makes a structure after its own image and likeness, and all such ideas and structures are grouped and associated according to their offices.

All ideas pertaining to power, group themselves about structures impregnated with power. Such ideas are not attracted to ideas of love. Love has its group, and it builds its structures in a place by themselves. We have observed certain of the manifest centers in our bodies; we have recognized and named them as the seat of emotions, as the expression of characteristics supposed to exist in the soul. Love is universally recognized as expressing itself through the heart, and intelligence through the head.

In the study of Mind and Spirit, these inner centers of consciousness are concentrated upon, until

they respond to the *I Will* and become obedient to it. By this method, man finds that he can control and direct every function of his organism, and perpetuate its life and existence indefinitely.

This is the "regeneration" of the New Testament, a process of body refinement to the point of physical immortality. Jesus said of this estate: "The regeneration when the Son of man shall sit on the throne of his glory."

I Am Realizations

(To be used in connection with Lesson Three.)

I AM that I AM.

I AM Identity demonstrated.

I AM that I AM, and there is no other besides me.

I AM one with Almightiness.

I AM the Substance of Being made manifest.

I AM formed in the perfection of the Divine Ideal Man, Christ Jesus.

My body is not material; it is spiritual and perfect in all its Being.

Centered and established in the one Mind, I am not disturbed by the falsities without.

My identity is in God, and my work is to establish his kingdom within me.

I can do nothing of myself, but the Father dwelling in me, he doeth the works.

I am striving in all my thoughts and ways to make the "image and likeness of God" manifest.

My life is hid with Christ in God.

THE FORMATIVE POWER OF THOUGHT

LESSON FOUR

That the body is moved by thought, is universally accepted; but that thought is also the builder of the body, is not so widely admitted. We know that thought moves the various members of the body, because we have constantly before us the close sympathy between thought and act. Before I run, I think I will run, and my legs begin to move swiftly in imagination before I begin the action outwardly. It was found by a system of experiments made at Harvard University, that the thought of running throws the blood into the legs. A man was put flat on his back on a balanced beam, which was adjusted so that the least weight at head or foot registered on the index. When a perfect balance was attained, the man was given a problem in mathematics to solve. Immediately the index showed increased weight at the head, indicating that thought had called the blood there. Then he was told to imagine that he was running, and the index showed the weight gradually shifting to the feet.

Here is proof that thought not only moves the external members of the body, but that it controls the fluids flowing within the body. If thought so readily moves the blood from place to place, who shall say that it does not more quickly move the nerve fluid, or that still more volatile substance, the magnetic force that pervades all organisms? We

affirm that it does, and that it not only moves these various elements of the body, but that it also forms and organizes their activities in the body.

Medical authorities of the highest repute tell us that certain organs of the body are self-renewing, and that it is a puzzle to them how these parts ever wear out. If you had a sewing machine that constantly replaced the little particles worn away by friction, can you imagine a time when that machine would be destroyed? In health, man's body has this power, and when it is in harmony, it never wears out. The harmony referred to, is adjustment to the law of Being, to the law of Divine Nature, to the law of God. It does not matter what you call this fundamental Principle underlying all life—the important thing is to understand it, and put oneself in harmony with it.

We have always been told that we should be healthy if we conformed to the laws of nature, but no one has been able to tell us just what these laws are. Some have said that this conformity consists in eating the right kind of food, or in drinking the right kind of water in the right sort of way, or in breathing pure air, and in wearing suitable clothes. We have done all these things, and there is yet something lacking. It is quite evident that we have not, by observing these external adjustments, gotten at the underlying principle of nature. Nature works intelligently, and we shall never be able to conform to her laws until we approach her as we would a wise and loving mother, who, we know, gladly gives us what we want when we use it wisely. Nature is not a blind force working in darkness and ignorance.

All her works indicate intelligence—mind in action. This being true, we perceive that we cannot conform to the laws of nature until we recognize the Mind *through* which she works.

Those who have not thought about this proposition, those who have not tried to know and understand the *mental* side of life, are like men walking in broad daylight with their eyes closed. The mind has eyes, and we can see (perceive) the inner intelligence if we look with mind. But those who look wholly with the physical eye are really blind—"having eyes, see ye not." Man's salvation from sin, sickness, pain, and death comes by understanding and conforming to the orderly Mind back of all existence. "Ye shall know the truth, and the truth shall make you free."

Man is an epitome of Being. Material science says that his body contains a portion of all the elements in the earth and air. Psychology finds his soul responding to all the emotions, sensations, and vibrations of the sentient world about him, and spiritual science discerns that his superconsciousness is inspired with all ideas fundamental in Divine Mind. Man, then, is the key to God and the universe, and he may know all things by studying his own constitution. Supreme in this constitution is mind. Man must base all his researches upon mind, because mind is the starting point of every thought and act.

Some metaphysicians teach that man makes himself, others teach that God makes him, and still others hold that the creative process is a coöperation of God and man. The latter is proved true by those who have had the deepest spiritual experiences.

Jesus recognized this dual creative process, as is shown in many statements relative to his work and the Father's work. "My Father worketh even until now, and I work" (John 5:17). God creates in the ideal, and man carries out in the manifest what God has idealized. Jesus treats of this relation between the Father and the Son in the fifth chapter of John: "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

Thought is the creative power through which man builds a mentality and body of perfection. Man understandingly uses his creative thought power by mentally perceiving the right relation of ideas, "what he seeth the Father doing," as stated by Jesus. Thus we see the necessity not only of thinking right thoughts, but also of having a right basis for our thinking. We must think from Principle. The successful mathematician bases all his calculations on the rules of mathematical science; so the successful metaphysician bases his creative thinking on the unlimited ideas of the one Mind. Christianity is a science because it is governed by scientific principles of mind. These principles are really the foundation of all the various sciences, but they are secondary, while divine science is primary.

The physical scientist does not go back of the electron, or molecule, or cell, in his analysis of forms. He postulates that atoms have an existence, but he has never seen one. He assumes that the realm beyond the ken of physical perception is not possible of investigation. The metaphysician delves into the

realm where atoms, molecules, and cells are *formed*, and he not only sees how they are made, but he acquires the ability to make them. He finds that they are all dependent upon ideas; and that by using right ideas he can make manifest any form or shape he may desire. For example, what is named externally *substance*, has its source in a mental *idea* of form and shape. What is termed *life* has its source in an *idea* of action. What is termed *intelligence* has its source in an *idea* of knowing. All the manifestations which we see about us are produced in the same way; they have their source in some *idea* in mind, and they can be formed and transformed at will by one who understands and uses this mind power.

A study of the mind and its manifold manifestations reveals a difference between the thing and the mind in which the thing has its original impetus as an idea. Life in Divine Mind is unlimited as an *idea* back of perpetual, omnipresent action, but by thought it may be subjected to many limitations. Substance in Divine Mind is an idea of perfection in form, but thought invariably caricatures it. Intelligence in Divine Mind is *All-Knowing*, but thought has said that there is ignorance, and it has been so demonstrated. It is not true, therefore, that all *manifestation* is good because the originating idea came from Divine Mind. All ideas have their foundation in Divine Mind, but man has put the limitation of his thought upon them, and sees them "in a mirror, darkly."

Applying this to individual consciousness, we find just how man thinks his body into disease. Instead of basing his thought upon what is true in the

absolute of Being, he bases it on conditions as they appear in the formed realm about him, and the result is bodily discord in multitudinous shapes. There is a universal thought substance pervading all Nature that is more sensitive than the phonographic record. These mechanical records receive and preserve every vibration of sound, but the thought substance does better than this; it transcribes not only all sounds, but even the slightest vibration of thought. The telephone system of a large city is a good illustration of the manner in which thought works on the organism. The nerves are the wires and the nerve fluids are the electricity. The ganglionic aggregations throughout the body are the substations. The presiding intelligence sends its thought from the head; "Central," at the *solar plexus*, receives the message and makes connection with the part of the body designated. You think of your stomach; instantly the connection is made with that center and the presiding thought stationed there takes your message and carries it into effect. If the message is, "You are weak," weakness is recorded. If the word comes, "You are strong, vigorous, fearless, spiritual, intelligence, life, and substance," that message is transcribed and carried into action.

Every part of the body is connected with this great *solar plexus* central station, which is very obedient in carrying out instructions received from the presiding intelligence in the head. There are several great subcenters and innumerable minor centers pervading the organism. These centers of thought are the formed ideas of mind which have an affinity for one another, based upon the attractive power of

love, the binding factor of the organism. Physical science calls this binding energy the centripetal power, but all forces of whatever character are mental, and they must be reduced to ideas, thoughts, and words, to be understood.

All ideas pertaining to *life* expression have their center of action in that part of the body called the generative system; whatever thought we think or express in words about *life*, is immediately sent to this generative ganglion and registered there. These thoughts are not only registered, but man has, by repeated thinking, built up an ego, or identity, at that center. The dominant thought of this identity is life action in its various phases. The life center is divine, and should be thought about and used in the purest, highest way. This will lead to the perfect manifestation of life in the whole body. All thoughts about the loss of life, or the weakness of life, or the impurity of life, should be persistently denied out of mind, and the strongest kind of affirmation made of what life is in God. In this way we connect the life center with its spiritual source, and it is restored to Divine Harmony.

A majority of the ills that afflict the body have their origin in erroneous thoughts about life, and in misuse of the life function. In Genesis, the life center is compared to a tree—its roots are in the ground and its branches reach up to the heavens. All the pleasant sensations in the organism are produced by union with the forces emanating from this center. Along the nerves, or branches, it sends its currents of life to the very extremities of the body, and even beyond, into the finer ethers of the soul. It is

spiritual, but its vibrations are so subtle (serpentlike) that man is tempted to eat its fruits, to consume in its pleasant sensations the reserve forces of his organism here stored. His indulgence unfrocks him—takes away his robe of power and mastery and dominion over the physical forces that environ him. Instead of abiding at the center of his body and consciously ruling it and the world of nature without, he is cast out of the garden.

By a right understanding and by the right thoughts and words, man will regain the kingdom within and will be reinstated in the Garden of Eden. This process of man's taking up power and dominion again, is now being carried out in all those who are seeking the righteousness of the Christ Consciousness. In this higher thought realm, all ideas pertaining to the life of man are in harmonious relation, and when we ask in silent thought for this knowledge, our minds are flooded with its light. We apprehend only according to the receptivity, steadfastness, understanding, and persistent faith of our minds. But we *grow* in faith and understanding, and no matter how slow we seem to be progressing we should never be discouraged nor give up. Every one is heir to this higher thought consciousness, and all must eventually attain it. When the beauty of this spiritual realm is spread before us we should express gratitude—give thanks to the great Soul of the universe. When the astronomer, Kepler, realized the grandeur of the laws that were revealed to him, he exclaimed, "I thank thee, God, that I think thy thoughts after thee."

Affirmations for Right Thinking

(To be used in connection with Lesson Four.)

"As he thinketh within himself, so is he."

My heart is righteous toward God.

Where my thoughts are gathered together in my Christ Name, there I AM in the midst of them.

I will think no evil, for Thou art always with me.

The thoughts of God are his angels: "He shall give his angels charge concerning thee."

The thought of foolishness is sin.—Prov. 24:9.

The thoughts of the righteous are just.—Prov. 12:5.

Commit thy works unto Jehovah, And thy purposes shall be established.—Prov. 16:3.

I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil.—Jer. 29:11.

How precious also are thy thoughts unto me, O God!—Psalm 139:17.

Search me, O God, and know my heart: Try me, and know my thoughts.—Psalm 139:23.

Bringing every thought into captivity to the obedience of Christ.—II Cor. 10:5.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

HOW TO CONTROL THOUGHT

LESSON FIVE

The thoughts of mind are identities that have a central ego. By this we mean that every thought has a center around which all its elements revolve, and to which it is obedient when no higher power is in evidence. Thoughts are capable of expressing themselves—they think. Man thinks, and he thinks into his thoughts all that he is, hence man's thoughts must be endowed with secondary power of thought.

There is, however, a difference between the original thinker and the secondary thought. One has its animating center in Spirit, the other in thought. One is Son of God; the other is son of man.

The one essential fact to understand is, that there can be no manifestation without intelligence as a fundamental factor and constituent part. Every form in the universe, every function, all action, all substance—all these have a thinking part which is receptive to and controllable by man. Material science has observed that every molecule has three things: intelligence, substance, and action. It knows where it wants to go, it has form, and it moves.

This *intelligent* principle in all things is the key to the metaphysician's work. He does not concern himself with the action and reaction of the chemistry of matter, nor does he need to know all the intricate laws of electricity and magnetism in order to get the very highest use of them. They are susceptible to

thought through the knowing factor in their construction, and to this susceptibility he appeals. It is through this all-pervading intelligence that man exercises his highest dominion. The Scriptural statement of man's power and dominion over all things is true only when he is estimated mentally.

It is the testimony of all philosophers that every thing is in a state of construction or destruction. These two states are all-pervading, and they are apparently essential in building the universe. The metaphysician discerns the cause of these two movements to be the "Yes" and the "No" of mind. These dual attributes of mind are in evidence everywhere, but they are not understood by those who observe the form instead of the Spirit. The positive and negative poles of the magnet are states of mental affirmation and denial. In acid and alkali, sour and sweet, chemistry is proclaiming, "Yes" and "No." Night and day, heat and cold, sunshine and shadow, intelligence and ignorance, good and evil, saint and sinner, all are the reflections of mental affirmations and denials. Thus the determining factor in all manifestation is "Yes" or "No."

It is found that, by the use of these mind forces, man can dissolve things by denying their existence, and that he can build them up by affirming their presence. This is a simple statement, but when it is applied in all the intricate thought forms of the universe, it becomes complex. The law of mental denial and affirmation will prove its truth to all those who persistently use it.

The power of the mind to build or destroy is exemplified most strikingly in the human body. What-

ever we affirm as true of us, manifests itself in due season somewhere in the organism. Whatever we deny is taken away, when the law has had time to work itself out.

The body is made of cells; some in a radiant state, some crystallized into form. The visibility of these radiant thought forms is the result of an affirmation of the ponderability of substance, or, it is the belief in man's mind that his body is material instead of spiritual. The affirmative state of mind is a binding, holding process; it involves all thoughts and all thought manifestations that come within its scope. If man affirms his unity with the life, substance, and intelligence of God, he lays hold of these spiritual qualities; if he affirms the reality of matter and the physical body he forms a material picture that works itself out in flesh.

Affirmations do not have to be made in set terms, like, "I affirm my body to be material;" the general trend of the mind, the sum total of thought in all its aspects, aggregate the affirmation that fixes and crystallizes thoughts into forms. The universal desire and striving of men and women for material possessions is the strongest kind of affirmation, affecting both mind and body in a marked degree. Stomach troubles and constipation are common complaints with those who are financially grasping. The tense state of mind which this affirmation sets up, extends throughout the body; all the muscles, nerves, and organs become fixed and almost immovable. This was forcibly illustrated in a certain banker who was so grasping that his right hand closed so rigidly that he could not open it. Again, a set ambition and in-

tense desire to excel in some chosen field of work will produce like results. A dominating will fixed in any direction is a form of affirmation, and it affects the life action in the organism according to its intensity. Inactivity, congestion, stiffness, rigidity, may all be traced to excessive affirmation.

The metaphysical remedy for this selfish state of mind is denial. Jesus said that man must "Deny himself . . . and follow me." The "me" here referred to is the higher self, the Christ, and the "himself" is personality. Denial is putting away the mental error, and an entering into conscious relaxation of both mind and body. The healer does not tell the patient that his constipation is caused by grasping, stingy states of mind. Instead, he mentally denies these habits and holds the patient open and receptive to the great unselfish Mind of the universe. People do not realize how they are bound by their selfishness, and it is not wise to tell them openly, until they understand the difference between their real being and the mortal personality.

Where the "No" phase of mind is too much in evidence, the whole consciousness is in relaxation. This excessive negation makes the thought indefinite and vacillating, the body weak and flabby. Prolapsus, dropsy, certain forms of kidney complaints, nearly all relaxations in body and functions are the result of the "I can't" state of mind. For example, a business man who has for years been intent on money making, who meets with a large loss and mourns over it, will have kidney trouble of some kind. He believes that he has lost his substance, and a void thought begins its dissipation of the very

tissues of his body. One who has been very ambitious for the attainment of some office or position, and who has been defeated in that ambition, will usually "let go" the positive mental pole and drop to the negative. The result is bodily weakness somewhere. We speak of such people as having "lost their grip." This is exactly what they have done—their mental relaxation has loosened their grasp upon the organism, and it is in a condition of dissolution. Physicians have marveled that so many public men have diabetes and Bright's disease. It is because, through defeat, they have dropped from success to discouragement. The "failure" state of mind throws the whole organism into a panic, and its functions are weakened in their life action. Instead of the tonic of aspiration and hope, there is the enervation of discouragement and despair.

These are conditions that come to those who trust in the arm of flesh. When the mind of man is set on high, he never gives us nor allows defeat to thwart his righteous ambitions. His thought is not set on selfish attainment, consequently he does not experience a mental vacuum when he meets with loss. To one in spiritual understanding, there is no loss. The going and coming of material and intellectual things are but changes in the panorama of life. Changes are constantly taking place, and will continue as long as we live in the consciousness of duality, the "Yes" and "No" state of existence, which is mortality.

The object of man's existence is to demonstrate the Truth of Being. This demonstration takes place through experience; but there are two ways of work-

ing out experience. The first is by knowing the law underlying every process, and the second is by blindly testing the process without understanding the law.

The race to which we belong, made a choice when a certain stage of discretion was attained. An illustration of this choice is the allegory of the Garden of Eden. Adam represents generic man. In his early stages he was under the Law of Divine Knowing—the Lord God was his guide and instructor; he made no mistakes, but lived consciously in Divine Understanding.

All experience develops personal identity—the consciousness of the powers of Being in the self. This is the bringing forth of the free will which is inherent in all. In the course of his demonstrations of Being, man arrives at this place where he feels his own capacity, and he knows he can exercise it without restraint. "Satan" is the personal mind that tempts man to try experience without knowledge. In Divine Illumination man does not enter *consciously* into that dual condition typified by the tree of the knowledge of good and evil. Good is all; evil is that which might be if man forsook his guiding light. In the serene Mind of God there is no duality, no good and bad, no day and night, no understanding and ignorance. The brilliancy of the All-Knowing dissolves all shadows, all negations.

It is man's privilege to abide in the Light, to know how to work out the problem of existence as accurately as the mathematician who follows, without deviation, the rules of his science. The Lord admonishes the unfolding Adam not to "eat," not to

incorporate into his consciousness the knowledge of duality—good and evil. But like the child who refuses to take the advice of one who knows, man falls into the sense of pleasure and excess. The reaction of sense is pain. Through these experiences, man comes into a consciousness of an opposite to the good. The dual mentality naturally sets up positive and negative forces in his mind, and these opposing forces are reflected into his body. The commotion is so great that the soul is forced out of its temple—man is put out of the garden, and in time forgets his former Edenic state.

Some metaphysicians argue that eating the fruit of the tree of knowledge was a necessary step in man's evolution; that by experience we learn all truth, and that without experience we would always remain infants. Here is the difference between the Christian and the Gentile: the one seeks the guiding light of the Spirit in all his ways, while the other ignores that light, and works out his character like Adam, by the sweat of his face. Hard experiences come into our lives because we do not know the law of harmonious thinking. If we think that evil exists as a power in the world, that it is working in our lives and in the lives of those about us, we make it an active force, and it appears to be all that we imagine it. The poet truly discerned, "There is nothing either good or bad, but thinking makes it so."

Some metaphysicians claim that it is not wise to make denials; that the affirmation includes all the mental movement necessary to man's perfect development. This position would be tenable if we had built up our consciousness according to Divine Law.

The student who has carried his mathematical problem forward without making an error does not find it necessary to erase. But if he sees where he has made a wrong computation, what then? Nothing but an erasure, followed by a right computation, will bring the correct answer. We have all fallen short of Divine Ideals; we must cross out our errors, and insert the truths, until our characters are brought up to the Jesus Christ standard.

Repentance is a form of denial. The forgiveness of sin is an erasure of mortal thoughts from consciousness. The joy which comes to the converted Christian is the inflow of Divine Love after the mind has been cleansed by denial of sin. This is a real experience which may be repeated again and again by one who understands the law of Holy Spirit baptism, until the whole man is sanctified and freed from sin. Christians think of the joyous exaltation that marked their conversion as a special sign from the Lord in recognition of their change of heart. They look back upon it as an experience that comes but once in a lifetime. But metaphysicians who have studied the law of mind, who have practiced denials and affirmations as a science, find that they can throw themselves into this ecstatic state at will.

The mortal self is the ego around which revolve all thoughts that bind us to error. We cannot cross all out at once, but little by little we cast out the specific thoughts which have accumulated and built up that false state of consciousness termed Judas. In the life of Jesus, Judas represents the false ego which error thought has generated. This "son of

perdition" is so interwoven into the consciousness that to kill him at one fell swoop, would destroy the mentality, so he must be counted as one of the twelve, while we know that he "hath a devil."

In the symbology of Jesus' life, Judas is represented as the treasurer; he "carried the bag." This means that this ego has possession of the sex, or life center, in the organism and is using it for its own selfish ends. Judas was a "thief." The selfish use of the life and vitality of the organism for the gratification of sense pleasure, robs the higher nature, and the spiritual man is not built up. This is the betrayal of Christ, and it is constantly taking place in those who live to fleshly, selfish ends.

A time comes, however, when Judas must be eliminated from consciousness. The agony of mind and final crucifixion of Jesus represent the crossing out wholly of the false ego, Judas.

"I die daily," said Paul. The "I" that dies daily is personal consciousness, formed of fear, ignorance, disease, the lust for material possessions, pride, anger, and the legion of demons that cluster about the personal ego. The only Savior of this one is Jesus Christ, the spiritual ego, or superconsciousness. We cannot, in our own strength, solve the great purifying problem, but by giving ourselves wholly to Christ, and constantly denying the demands of the personal self, we grow into the Divine Image. This is the process by which we "awake, with *beholding* thy form."

Cleansing and Purifying Statements

(To be used in connection with Lesson Five.)

God is good and God is all, therefore I refuse to believe in the reality of devil, or in evil in any of its forms.

God is life and God is all; therefore I refuse to believe in the reality of loss of life, or death.

God is power and strength and God is all; therefore I refuse to believe in inefficiency and weakness.

I am in authority. I say to this thought, Go, and he goeth; to another, Come, and he cometh. (Read Matt. 8:5-13.)

God is wisdom and God is all; therefore I refuse to believe in ignorance.

God is spiritual substance and God is all; therefore there is no reality in the limitations of matter.

God is inexhaustible resource and God is all; therefore I refuse to believe in the reality of lack or poverty.

God is love and God is all; therefore I refuse to believe in hate or revenge.

He that is slow to anger is better than the mighty; And he that ruleth his spirit, than he that taketh a city.—Prov. 16:32.

THE WORD

LESSON SIX

In pure metaphysics there is but one word, the word of God. This is the original creative Word, or thought of Being. It is the "God said" of Genesis. It is referred to in the first chapter of John as the *Logos*. It cannot be adequately translated into English. In the original it includes wisdom, judgment, power, and in fact, all the inherent potentialities of Being. This Divine *Logos* was and always is in God; in fact, it is God as creative Power. The Divine Mind creates under law; that is, mental law. Man may get a comprehension of the creative process of Being by analyzing the action of his own mind. First is mind, then the idea in mind of what the act shall be, then the act itself. In Divine Mind the idea is referred to as the Word.

According to Genesis and all other mystical writings bearing upon creation, the Divine Mind expresses its Word, and through the activity of that Word, the universe is brought forth. Man is the consummation of the Word, and his spirit has within it the concentration of all that is contained within the Word. Jesus is called the Word of God. "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father)." God being perfect, his idea, thought, word must be perfect. The perfect One of God is spiritual man. It is through spiritual man, or

Word of God, that all things are made, are brought into manifestation. "And without him was not anything made that hath been made." The Word is the "only begotten" of God, because there is but one idea of man in Divine Mind, and that idea is man's perfect pattern.

In the first chapter of John it is implied that there are things made that are not after divine ideals, consequently not real. The creations of the Word of God are permanent and incorruptible. As an imitator of Divine Mind, man has the power to form and make manifest whatsoever he idealizes; but unless his thought is unified with Divine Mind and guided in its operations by Infinite Wisdom, his thought forms are perishable.

Mental processes enter into all creations. Physical science has discovered that every atom has substance, force, and intelligence; these are the three constituent parts of mind. Mind is the one and only creative power, and all attempts to account for creation from any other standpoint are futile. The creative processes of mind are continuously operative; creation is going on all the time, but the original plan, the design in Divine Mind is finished.

Man cannot know how the thought, or Word, works except through his own consciousness; consequently, he must understand, control, and put in order his own word, for through it he comprehends the Word of God. Our most important study, then, is our own consciousness. The old Greeks recognized this and wrote over their temple, "Man, know thyself." The self of man is spiritual, and when in direct conscious unity with the parent Mind, it has

permanent formative power. Even in his ignorant use of thought, man's mind is forming conditions, even to the changing of the face of nature itself. Every thought that goes forth from the brain, sends vibrations into the surrounding atmosphere, and the realm of things is moved to action. The effect is in proportion to the ability of the thinker to concentrate his mental forces. The average thought vibration produces but temporary results, but under intense activity conditions more or less permanent are impressed upon the sensitive plate of the universal ether, and through it, they are brought into physical manifestation.

Every idea originating in Divine Mind is expressed in the mind of man; through the thought of man, the Divine Mind idea is brought to the outer plane of consciousness. In the organism itself are centers that respond to the divine ideas, as a musical instrument sympathetically responds to musical vibrations. Then through another movement on what is termed the conscious, or most outer plane of action, the thought takes expression as the spoken word. There is in the formed conscious man, or body, a point of concentration for this word; and through this point, the word is expressed in invisible vibrations. For example, at the root of the tongue is a brain center, and through it the mind controls the larynx, the tongue, and all the organs used in forming words. Following the creative law from the formless to the formed, we can see how an idea fundamental in Divine Mind is grasped by the man ego, how it takes form in his thought, and how it is later expressed through his spoken word. If, in each step

of this process, he conformed to the Divine Creative Law, man's word would make things instantly, as Jesus made the loaves and fishes. But having lost, in a measure, the steps in this creative process from the within to the without, there are many breaks and abnormal conditions, more failures than successes in the products.

However, every word has its effect, though unseen and unrecognized. Jesus said a man should be held accountable for "every idle word," and a close observation of the power of mind in the affairs of the individual, proves this to be true. What we think, we usually express in words; and our words bring about in our lives and affairs whatever we put into them. A weak thought in the mind is followed by words of weakness. Through the law of expression and form, words of weakness change the character of everything that receives them.

The nerves are the wires that transmit the messages to all parts of the body, and these parts being thought formations, they carry out, in their turn, the word that has been spoken into them. Talking about nervousness and weakness will produce those conditions in the body; while on the other hand, sending forth the word of strength, and affirming nerve poise, will bring about the desired strength and poise. Talking about a weak stomach will make your stomach weak. Talking about how bad your liver is, will fix that idea in your liver. The usual conversation among people creates ill instead of good health, because of wrong words. If the words are of disease as a reality, a vibration of disintegrating

forces is set into action, and this, in the end, shatters the strongest organism.

As an example of the vibratory power of the spoken word, a vocalist can shatter a wine glass by concentrating upon it certain tones. Every time we speak we cause the atoms of the body to tremble and change their places. Not only do we cause the atoms of our own bodies to change their locality, but we raise or lower the rate of vibration, and otherwise affect the bodies of others with whom we come in contact. By telling the little child that it looks sick and tired, the mother produces these conditions in its mentality and body. If the mother addresses words of health, life, and strength to the child, these will set its bodily functions into activity, and they will in turn express the harmony of the dominant thought.

Thus every word brings forth after its kind. The "seed" is the creative *idea* inherent in the word, the nature which it inherits from its parent source—God. The enthusiast in floral culture, who hovers over and talks in loving tones to her flowers, always has success with them, while her neighbor, who is cold and indifferent, fails. It is the mental emanation and the creative Word that stimulate the receptive mentality of nature, and although the enthusiast may know nothing of the law of mind, she is using it in its most effective mode, the creative Word. In like manner, the mind healer mentally and audibly speaks to the same all-pervading receptacle, and it responds by building up wasted tissues and weakened functions.

Mind is everywhere, and its avenues of expres-

sion, like the ether of wireless telegraphy, are strung in every direction. The wonderful discovery that messages can be sent around the earth without visible wires, should forever silence those who have been incredulous when thought transference through a like ether is claimed. But there is an even more rapid and subtle transmitter of ideas than mental vibrations, and that is unity with Supreme Mind. This Mind exists as the Absolute—the Unlimited. In its consciousness there is no apartness, no separation, and whoever puts himself into its consciousness, can accomplish things instantly.

When the centurion said to Jesus, "Only say the word, and my servant shall be healed," the Master said he had not found so great faith in all Israel, and his healing word was, "As thou hast believed, so be it done unto thee." We must have a certain amount of faith in the substance of the invisible, and in its ability to do our will. When Peter recognized in Jesus that inner principle called Christ, the Son of God, the response was, "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." The Father must have been present to Peter as he was to Jesus, and the "heaven," in which Jesus said he was, must also have been there. The fact is, Being is always present. Mortal ignorance and lack of faith prevent our realization of this truth. The more we believe in the wisdom, power, substance, love, and life of the one Mind, the greater is its activity in us and our affairs. Not only should we have faith in the All-Presence, but we should also develop our understanding to the end that we may know why it manifests through us.

Physical science is today in advance of religion in its recognition of a universal life substance and intelligence. Religion is looking for this mighty Creator away off in some distant heaven, right in the face of the distinct teaching of Jesus Christ that God is Spirit, and that his kingdom is within man.

But physical science falls short in that it fails to recognize the unity between the everywhere Intelligence and the knowing principle in man. It is seeking to know intellectually, or from the plane of forms and shapes, that which is of the mind. Physical science has recognized the presence of the creative forces, but it does not know the power that moves them. Divine metaphysics has discovered the moving power to be the thought and word of man, and is proving the truth through results in a multitude of directions.

The spoken word carries vibrations through the universal ether, and also moves the intelligence inherent in every form, animate or inanimate. It has been discovered that even rocks and all minerals have life. This is proof of the omnipresence of the one animating Substance. Man, being the highest emanation of Divine Mind, has great directive power, and is really coöperator with God in forming the universe. We should be speaking words of truth to everything, not only to mankind, but to the mineral, vegetable, and animal kingdoms. The fine discernment of the poet reveals that "the very stones cry out," where a tragedy has occurred. The all-penetrating ethers receive our thoughts and words, like the wax cylinder of the phonograph, only a thousand times more accurately; it preserves them and

echoes them back to us in continuous vibrations. There are no secrets and no concealments. What you think and speak in the inner chamber, is proclaimed from the housetops, said Jesus, and now we know why this is so. The very walls of your room, aye, even the substance of the atmosphere in that room is proclaiming over and over the words you have spoken there, whether you are present or not. For example, a lady rented a room in a certain city. Several nights in succession, just as she fell asleep, she heard a man talking incoherently about the grain market. This continued for some time, and she mentioned it to the landlady, who informed her that the room had been last occupied by a dealer on the board of trade.

This power of the Word is given man to use. The better he understands the character of God and his own relation to humanity, the more unselfishly will he exercise this power. Some are using it in selfish ways, but this should not deter others who have a better understanding of the law, from using it in righteous ways. "If ye shall ask anything of the Father, he will give it you in my name," is a promise none should ignore. If we need things, and if they are necessary to our happiness, it is not sacrilegious to set into action this higher law in attaining them.

The curses of the witch, and the blessings of the priest have always been believed in by so-called ignorant and credulous people. In the light of modern revelation, the charge of ignorance should be shifted to the unbelieving. The word of one in authority carries weight and produces far-reaching effects. The fiat of the physician that a certain dis-

ease must result disastrously to the patient, will, when believed, act as a foil to all the healing forces of nature. A pin scratch has resulted in blood poison, because there was no proper denial that such a result might follow.

Man has the power to deny and dissolve all disintegrating, discordant, and disease-forming words. Knowledge of this fact is the greatest discovery of all ages. No other revelation from God to man is to be compared with it. You can make yourself a new creature, and you can build the world about you to your highest ideals. Do not fear, but speak to the Law Supreme the desires of your heart. If your word is selfish, that which comes to you through its use will be unsatisfactory, but you will profit by the experience, and thus learn to speak words of righteousness only. But it is your duty as expresser of the Divine Law to speak forth the *Logos*, the very Word of God, and cause the Garden of Eden, the everywhere present Mind-Substance, to manifest its innate perfection.

The Power of Words

(To be used in connection with Lesson Six.)

Death and life are in the power of the tongue. —Prov. 18:21.

The tongue of the wise is health.—Prov. 12:18.

He that guardeth his mouth keepeth his life.—Prov. 13:3.

Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.—Prov. 21:23.

A fool's mouth is his destruction, And his lips are the snare of his soul.—Prov. 18:7.

Seest thou a man that is hasty in his words? There is more hope of a fool than of him.—Prov. 29:20.

Pleasant words are *as* a honeycomb, Sweet to the soul, and health to the bones.—Prov. 16:24.

The lips of the wise shall preserve them.—Prov. 14:3.

Put away from thee a wayward mouth, And perverse lips put far from thee.—Prov. 4:24.

Shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene.—II Tim. 2:16-17.

He that would love life, And see good days, Let him refrain his tongue from evil, And his lips that they speak no guile.—I Peter 3:10.

To him that ordereth his way *aright* Will I show the salvation of God.—Psalm 50:23.

I will take heed to my ways, That I sin not with my tongue: I will keep my mouth with a bridle, While the wicked is before me.—Psalm 39:1.

What man is he that desireth life, And loveth *many* days, that he may see good? Keep thy tongue from evil, And thy lips from speaking guile.—Psalm 34:12-13.

Every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matt. 12:36.

SPIRITUALITY; OR, PRAYER AND PRAISE

LESSON SEVEN

By the employment of many symbols, the Bible describes man in his wholeness—Spirit, soul, and body. The symbols used are men, places, tents, temples, etc. The name of every person mentioned in the Bible has a meaning representative of that person's character. The twelve sons of Jacob represent the twelve foundation faculties of man. The name of each of these sons, correctly interpreted, gives the development and office of its particular faculty in triune association; that is, its relation to consciousness in Spirit, in soul, and in body. For example, when the sons of Jacob were born, their mothers revealed the character of the faculty which they represented. This is set forth in the 29th and 30th chapters of Genesis.

It is written of the birth of Reuben, "Leah conceived, and bare a son, and she called his name Reuben: for she said, Because Jehovah hath looked upon my affliction." The emphasis is upon the word "looked," and by referring to the Concordance, we find that the meaning of the name Reuben is, "One who sees; vision of the sun." It is clear that this refers to the bringing forth of sight.

"And she conceived again, and bare a son: and said, Because Jehovah hath heard that I am hated." Here the emphasis is upon the word "heard," and

we find that Simeon means, "That hears or obeys; that is, heard." This is the bringing forth of hearing.

"And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me." In this case the emphasis is upon the word "joined." Levi means *unity*, which in body is feeling, in soul, sympathy, and in Spirit, love. So each of these twelve faculties in the complete man functions in this threefold degree.

What is here described as the twelve sons of Jacob is the first, or natural bringing forth of the faculties. A higher expression of the faculties is attained in the twelve disciples of Jesus Christ. Simon Peter is hearing and faith united. John is feeling and love joined. When we believe what we hear, there is formed in us the Substance of the Word, which is Peter, a rock, a sure foundation. "Belief *cometh* of hearing, and hearing by the word of Christ."

The Bible is a very wonderful book; as man develops in spiritual understanding it reveals itself to him, and he sees why it has been reverenced and called holy by the people. It is a deep exposition of mental laws, and it is also a treatise on the true physiological estate of the body. It shows that the human organism is mind in action, rather than an aggregation of purely material functions. But above all, the Bible explains the spiritual character of man and the laws governing his relation to God. These are symbolically set forth as states of consciousness, illustrated by parables and allegories. Paul says, referring to the history of Sarah and Abraham, "Which things contain an allegory" (Ga-

latians 4:24). It is written of Jesus Christ, "And without a parable spake he nothing unto them: that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world." Jesus Christ was himself a parable; his life was an allegory of the experiences that man passes through in development from natural to spiritual consciousness. Hence, the Bible and the prophets can be understood only by those who arrive mentally at the same place that the writers were when they gave forth their messages. It requires the same inspiration to read the Scriptures that it required originally to receive and write them.

In the 29th chapter of Genesis we read of Jacob's wife Leah, "And she conceived again, and bare a son: and she said, This time will I praise Jehovah: therefore she called his name Judah." The Hebrew meaning of the word "Judah" is *praise.* In the Spirit, praise, or prayer, the Judah faculty, accumulates ideas. In sense consciousness this faculty is called acquisitiveness; it accumulates material things and when self is dominant, "hath a devil." This is Judas.

Each of the twelve faculties has a center and a definite place of expression in the body. Physiology has designated these faculty locations as brain and nerve centers. Spiritual perception reveals them to be aggregations of ideas, thoughts, and words. Thoughts make cells, and thoughts of like character are drawn together in the body by the same law that draws into assemblies and communities, people of kindred ideas. The intellectual man centers in

the head; the affectional man lives in the heart; the sensual man expresses through the abdomen. The activities of these indicated regions are subdivided into a multitude of functions, all of which are necessary to the building up of manifest man as he is idealized in Divine Mind.

At the very apex of the brain is a ganglionic center, which we may term the throne of reverence or spirituality. It is here that man holds converse with the intelligence of Divine Mind. This center is the place or "upper room" of a spiritual consciousness designated in Scripture as Judah. Its office is to pray and praise. The Judah faculty opens the portal of that mysterious realm called the superconscious, where thought is impregnated with an uplifting, transcendent quality. All lofty ideals, all the inspiration that elevates and idealizes in religion, poetry, and art originate here. It is the kingdom of the true and real in all things.

The importance of Judah is indicated by his place in the family of Jacob and Leah. Jacob, *supplanter*, was betrothed to Rachel, *ewe*. At the time of the espousal, the father of Rachel substituted his elder daughter Leah, for the covenanted bride. Leah means *weary*. The first son of Leah was *sight;* weariness saw the light of Spirit. The second son was *hearing;* she was able to receive the Word. The third son was *union;* she merged with the Limitless. The fourth son was *praise*. After the birth of Judah, Leah "left off bearing." Praise is the complement of sight, hearing, and unity. It is the redemption of weariness, and from it issues Messiah, the Anointed One, Savior of the world. Instead of

a supplication, prayer should be a jubilant thanksgiving. This method of prayer quickens the mind miraculously, and, like a mighty magnet, it draws out those spiritual qualities which transform the whole man when they are given expression in mind, body, and affairs.

Spirituality is one of the foundation faculties of the mind. It is that consciousness which relates man directly to the Father-Mind. It is quickened and enlarged through prayer, and through other forms of religious thought and worship. When we pray we look up from within, not because God is off in the sky, but because this spiritual center in the top of the head becomes active, and our attention is naturally drawn to it.

Prayer is natural to man, and it should be cultivated in order to round out his character. Prayer is the language of spirituality; when developed, it makes man master in the realm of creative ideas. In order to get results from the use of this faculty, right thinking should be observed here as well as elsewhere. To pray believing that the prayer may or may not be answered at the will of God, is missing the mark. It is a law of mind that every idea is fulfilled as soon as conceived. This law holds true in the spiritual realm. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." In the light of mind action, the law expressed in these words is clear. Moreover the faith implied is absolutely necessary to the unfailing answer to prayer. If we pray asking for future fulfillment, we form that kind of thought structure in consciousness, and our prayers are al-

ways waiting for that future fulfillment which we have idealized. If we pray thinking that we do not deserve the things for which we ask, these untrue and indefinite thoughts carry themselves out, and we grow to look upon prayer with doubt and suspicion. This is called the prayer of blind faith, but it is not the kind that Jesus used, because his prayers were answered.

It should not be inferred that the will of Divine Mind is to be set aside in prayer; we are to pray that the will of God enter into us and become a moving factor in our lives. "Not my will, but thine, be done," prayed Jesus. The Father does not take our wills from us. Rather, he gives us the utmost freedom in the exercise of the will faculty, and he also imparts an understanding of the law through which we can make any condition that we desire. "Whatsoever ye shall ask in my name, that will I do," becomes our assurance.

One of the offices of spirituality is to aggregate ideas, and through this action man draws absolutely true ideas from the universal Mind. Thus prayer is cumulative; it accumulates spiritual Substance, Life, Intelligence; it accumulates everything necessary to man's highest expression. When we pray in spiritual understanding, this highest realm of man's mind contacts universal, impersonal Mind; the very mind of God is joined to the mind of man. God answers our prayers in ideas, thoughts, words; these are translated into the realms without, in time and condition. It is, therefore, important that we pray with understanding of the law, important that we always give thanks that our prayers have been

answered and fulfilled, regardless of appearances. When Jesus multiplied the loaves and fishes, he prayed, blessed, and gave thanks. With understanding and realization of the relation between the idea and the fulfillment of the idea, he overcame the slow processes of nature, and the loaves and fishes were increased quickly. We may not be able to attain at once this speedy use of the law, but we shall approximate it, and we shall accelerate the natural processes, the nearer we hold our idea to the *perfection* of the realm of ideas.

Praise is closely related to prayer; it is one of the avenues through which spirituality expresses itself. Through an inherent law of mind, we increase whatever we praise. The whole creation responds to praise, and is glad. Animal trainers pet and reward their charges with delicacies for acts of obedience; children glow with joy and gladness when they are praised. Even vegetation grows better for those who love it. We can praise our own ability, and the very brain cells will expand and increase in capacity and intelligence, when we speak words of encouragement and appreciation to them.

"What is seen hath not been made out of things which appear." There is an invisible thought-stuff on which the mind acts, making things through a law not yet fully understood. Every thought moves upon this invisible substance in increasing or diminishing degree. When we praise the richness and opulence of our God, this thought-stuff is tremendously increased in our mental atmosphere; it reflects into everything our minds and hands touch. When the common things are impregnated with our con-

sciousness of Divine Substance, they are transformed according to our ideals. Through persistent application of the Judah faculty, a failing business proposition can be praised into a successful one. Even inanimate things seem to receive the word of praise, responding in orderly obedience when, before, they had seemed to be unmanageable. A lady used the law on her sewing machine which she had been affirming was in bad order. She says it gave her no trouble afterward. A linotype operator testified that he received a certain spiritual treatment given him by a healer at a certain hour, and that his linotype, which had been acting badly, immediately fell into harmonious ways. A lady living in a country town had a rag carpet on her parlor floor; she had for years hoped that this carpet might be replaced by a better one. She heard of the law and began praising the old carpet. Inside of two weeks, greatly to her surprise, she was given a new carpet, from an unexpected source. These are a few simple illustrations of the possibilities latent in praise. Whether the changes were in the inanimate things or in the individuals dealing with them, does not matter, so long as the desired end was attained.

Turn the batteries of praise upon whatever you wish to increase. Give thanks that it is now fulfilling your ideal. The faithful law, faithfully observed, will reward you. You can praise yourself from weakness to strength; from ignorance to intelligence; from poverty to affluence; from sickness to health. The little lad with a few loaves and fishes furnished the seed that, through the prayer and

thanksgiving of Jesus, increased sufficiently to feed five thousand people.

If we do not receive answers to our prayers, it is because we have not fully complied with the law. "Ye ask, and receive not, because ye ask amiss." This does not mean that we ask of the Lord things we do not need; it means that we miss the mark in the method of asking—our relation to Divine Mind is not in harmony with the law; the failure is not in God, but in us. We should, therefore, never be discouraged, but like Elijah, we should persist until our prayers are answered.

All causes that bring about permanent results originate in Spirit. Spirituality, faith, and love are God-given faculties, and when we are raised in consciousness to their plane, they act naturally under a spiritual law which we may not comprehend. There is a law of prayer, which man will eventually recognize and apply, as he now does the laws of mathematics or music.

Jesus said, "Whatsoever ye shall ask in my name, that will I do." We ask "in his name" when we pray in the Jesus consciousness of universal Spirit. He attained unity with Divine Mind, and realized that his thoughts and words were not from himself, but from God. When we pray in his name, we enter into his unity with the Father, and attain the same consciousness.

God is the always present, indwelling Mind. To realize God, we must quiet our outer thoughts and enter into the stillness, peace, and harmony of Spirit. "When thou prayest, enter into thine inner chamber, and having shut thy door [outer conscious-

ness], pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." If we make proper connection with Divine Mind in this kingdom of heaven within us, the Father will surely answer our prayers. No good thing will he withhold from us if we comply with the law of righteous asking. "Be still, and know that I am God."

LIVING WORDS TO QUICKEN SPIRITUALITY

"It is the spirit that giveth life; the flesh profiteth nothing."

"The letter killeth, but the spirit giveth life."

"The words that I have spoken unto you are spirit, and are life."

Ye must be born from above.

"I am the light of the world;" "ye are the light of the world."

"Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

I am the Light that lighteth every man that cometh into the world.

My understanding is illumined by the Spirit. I am the light of my consciousness.

I acknowledge God at all times as the one Source of my understanding.

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

The glory of the Lord is risen upon me, and I walk in the light of life.

My body is the temple of the living God, and the glory of the Lord fills the temple.

Christ within me is my glory. The brightness of

his presence casts out all the darkness of error, and my whole body is full of light.

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

Thy light shall break forth as the morning, and thy health shall spring forth speedily.

Establishing the Perfect Substance

(To be used in connection with Lesson Seven.)

And God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1:27.

My perfection is now established in Divine Mind.

Ye therefore shall be perfect, as your heavenly Father is perfect.—Matt. 5:48.

By seeing perfection in all things I help to make it manifest. "I must be in my Father's house."

The corruptible flesh is changed into incorruption by seeing it perfect and pure in Christ.

I see in mind that perfect character which I desire to be, and thus plant the seed-thought that brings forth the perfect man.

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.—II Cor. 3:18.

When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.—Col. 3:4.

FAITH

LESSON EIGHT

Faith is assurance of *things* hoped for, a conviction of things not seen. . . . By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.—Heb. 11:1, 3.

In the 11th chapter of Hebrews, Paul piles the achievements of faith mountain high. "By faith Enoch was translated that he should not see death. . . . By faith Noah, . . . prepared an ark to the saving of his house. . . . By faith Abraham, being tried, offered up Isaac. . . . By faith Moses, when he was born, was hid three months by his parents. . . . By faith the walls of Jericho fell down. . . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection."

The idea that faith is something that has to do only with one's religious experience, is incorrect. Faith is a faculty of the mind which finds its most perfect expression in the spiritual nature, but in order to bring out the whole character it should be devel-

oped in all its phases. That it is a power is self-evident. People who have faith in themselves achieve far more than those who do not believe in their own ability. We call this self-faith innate confidence, but confidence is only a form of faith. Belief is another of faith's expressions. Jesus apparently made no distinction between faith and belief. He said, "Believe ye that I am able to do this?" and "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." In an analysis of the constituent parts of man's consciousness, we locate belief in the mentality, working in the thought realm without contact with the more interior substance of the Spirit, upon which true faith is founded.

In Spirit, faith is related to what Paul calls substance or assurance. Jesus Christ used the same illustration when he referred to Peter, a type of faith, as a Rock upon which he founded his church. Here is proof that faith is closely allied to the enduring, firm, unyielding forms of earth substance. But free faith has the power to do, and to bring about results in the affairs of those who cultivate it.

Like the other faculties, faith has a center through which it acts and expresses outwardly its spiritual powers. Physiologists call this center the pineal gland, and they locate it in the upper brain. By meditation man lights up the inner mind, and he receives more than he can put into words. Only those who have strengthened these interior faculties can appreciate the wonderful, undeveloped possibilities in man. The physiologist sees the faculties as brain cells; the psychologist views them as thought

combinations, but the spiritually minded beholds them as pure ideas, unrelated, free, all-potential.

Faith can be extended in consciousness in every direction. It will accomplish wonderful things if quickened and allowed free expression in its native realm. When Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," he referred to faith working in spiritual consciousness. Such results are possible only to the faith that coöperates with creative Law. Where faith is planted in outer things, the results are not worthy of mention. Men have named them luck, accident, chance, etc. They seem to work for a little while, then suddenly change, showing that they are not under any enduring law.

When faith is reflected in the intellectual realm, the results are usually profitable to the man of brains. If he has faith in his art, or his science, or his philosophy, it answers his purpose, for a time, at least. But here it never gets beyond the traditions and experiences of precedent. Intellectual people do no miracles through faith because they always limit it to what the intellect says is law. It is when faith is exercised deep in spiritual consciousness that it finds its right place, and here under Divine Law, without variation or disappointment, it brings results seemingly miraculous.

Faith has always had a very large place in the experiences of religious people because they have given it free scope, expecting great things through it from the Lord. But nearly all faith demonstra-

tions have been the result of a sort of blind confidence that God would carry out whatever was asked of him. Sometimes the petitioner was disappointed, and a series of disappointments usually led to doubt and to the conclusion that God had in some way changed his law. The early Christians were taught by Jesus and his disciples to have faith in God, and they did wonderful, so-called miraculous works. As time went on and their attention was more and more drawn to worldly things, the Christians of a later day became separated from the spiritual forces within and their faith lost its energy. Then they began teaching that miracles were no longer necessary; that God had given them to the early Christians because they did not have the Bible nor an organized church. They also taught that the miracles were given to prove that Jesus was the Son of God.

Now we have a fuller understanding of the law of God, and we know that whatever has been done once can be done again under like conditions. If Jesus and his disciples, and the early Christians did marvelous things through the prayer of faith, we can do them. All that is required is persistence in our use of faith until we make connection with the higher realms of consciousness, where, as Jesus said, though our faith be as small as the smallest of seeds, it will spring forth and demonstrate its power to carry out every desire that we put into it. "Nothing shall be impossible unto you," if your faith is in Spirit, and if your work is in harmony with Divine Mind.

The Christian religion has been a great factor

in the development of faith in the inner realms of man's being. "Blessed *are* they that have not seen, and *yet* have believed." The power to see in Spirit is peculiar to faith. In its outer expression this power is sight; interiorly it is that which perceives the reality of substance of Spirit. Mental seeing is *knowing;* when we perceive the truth of a proposition, we say, "I see, I see," meaning that we mentally discern.

Faith in the reality of things spiritual develops the faith center in the brain, called the pineal gland. When this embryo eye is illuminated with spiritual faith, it sheds a radiance like a halo around the head, and extends in lessening degree throughout the whole body. "When thine eye is single, thy whole body also is full of light." The halo which the early artists painted around the heads of saints was not imaginary, but real. This illuminating power of faith covers the whole constitution of man, making him master of all the forces centering about spiritual consciousness. Faith and prayer go hand in hand.

"The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth." Have faith in what you do, and after it is done do not condemn yourself. We are all seeking happiness, contentment, and we know by experience that we are happy when we are in tune with our environment. There is a great variety of ideas which cause us inharmony. We think that if we have money and friends, we can be happy; but it is not things that make happiness. It is our mental attitude toward things that fixes our relation to them, and the better we understand the

innate substance of the world about us, the more do we appreciate it.

Faith is ever active, and it should be made the true substance of every idea. We must have faith in our own power, capacity, and ability, and to have this faith our thoughts must be centered in the great universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ. It is his breastplate, his protection while he is coming up into knowledge of the absolute Good. Sin is missing the mark, and we miss it by not having faith.

Faith in the reality, power, and willingness of the mental and spiritual forces, is absolutely necessary to one who expects to succeed in demonstrating the higher law. Jesus was the herald of a set of laws which will revolutionize the whole civilization of this world and which will produce a new and higher type of man. He called this new condition for the uplift of the race, the "kingdom of heaven," and he said it must be built upon the foundation typified by Peter (a rock), which is faith. The development of the faith faculty in the mind is as necessary to the worker in spiritual principles as is the development of the mathematical faculty in the worker of mathematics. Neither of these faculties comes at a bound fully formed into consciousness, but both grow by cultivation. "Increase our faith," said the disciples, and Jesus answered, "Have faith in God."

All readers of Scripture recognize Peter as a type of faith. By studying his experiences, we may get suggestions on the development of that faculty

in ourselves. The fluctuating allegiance of Peter to Jesus illustrates the growth of faith in one who has had no development of that faculty. Faith and doubt contend for the supremacy in Peter, and we wonder why Jesus would choose as his chief disciple this vacillating, weak, and cowardly fisherman. But we observe that Peter was enthusiastic, bold at times, receptive and patient under reproof. He had never walked on the water, but when Jesus said, "Come," he boldly went out to meet him. Doubt entered his mind, and he sank; but the helping hand was extended to him and he was made stronger by the experience. This and many other illustrations in the history of Peter, show how faith grows in the mind, and we should not be discouraged if our first efforts fall short of the desired end.

A very little faith often produces surprising results. The forces invisible are much closer than we think, and when we turn our attention in their direction the response is usually so pronounced and so swift that we cannot but feel that a miracle has been performed. A more intimate acquaintance with the Divine Law convinces us that under it all things are possible if we only *believe*, and if we at the same time conform our thoughts to its principle.

Peter (faith), James (judgment), and John (love) were the three disciples who were very close to Jesus, and they are more prominent in his history than all the others. This indicates that these three faculties are developed in advance of the others, also that they are closely associated. Understanding reveals to us that God is a Mind-Principle whose foundation is *ideas*. When this character of the

creative Principle dawns upon us, we see how easy it is to commune with God. Through this communion we almost unconsciously strengthen faith, and we find that one faculty helps another to grow. But there must be room in which to grow, and room is made by love. Selfishness is limitation; it binds man in a little prison called personality. The only way to enlarge the character and give play to all the faculties is through love. Love enlarges the field of consciousness by leveling the thoughts of enmity and opposition. Make friends with all your adversaries quickly, whether they be persons, thoughts, or things.

We are constantly making conditions through our thoughts. Some people declare that everything is against them. If they miss a car, they say, "It is always the way," and they build up a state of mind in which everything seems contrary to them.

In all of our lives we should condemn nothing that comes to us and nothing that we do. We know the law; let us keep it, and not set up any adverse conditions by our thoughts of condemnation. Whatever you are doing, be happy in it. If you are getting wrong results, do not believe in an angry God. You are getting the result of your acts, according to your faith. Be wise; pronounce nothing evil, and only good will come. Shall we call everything good? Yes. If the savage knew this law he could lift himself to a higher consciousness by it. We get out of savagery by seeing good.

Have faith in the innate goodness of all men and all conditions. Do not condemn, no matter how great the provocation. What you *think*, you create in your own consciousness. Enlarge your

range of vision, and you may see good in what now seems evil. God is good and God is all, hence there can be no *real* condition but the good. Why should we waste our time fighting evil? If we build our character upon faith, understanding, and love, with the great I AM as the focal center, we shall become pillars in the temple of God.

Faith Affirmations

(To be used in connection with Lesson Eight.)

"Now faith is assurance of *things* hoped for, a conviction of things not seen."

Holding continuously to the reality of things spiritual establishes them in mind—they become mental substance.

I believe in the presence and power of the one Mind, and it is to me substantial Intelligence.

"According to your faith be it done unto you."

My doubts and fears are dissolved and dissipated; in confidence and peace I rest in thy unchangeable Law.

"Great is thy faith: be it done unto thee even as thou wilt."

With my mind's eye, I see more and more the reality of the true Ideas ever existing in Divine Principle.

"I believe; help thou mine unbelief."

Jesus said, "Have faith in God."

I am saved from pain and sorrow through my unswerving faith in the protection and care of God.

"Lord, Increase our faith."

My faith grows greater day by day, because it

is planted in Truth, and through it all the mountains of mortal error are moved into the sea of nothingness.

The understanding of Spirit clarifies my faith.

"I know him whom I have believed." I am persuaded that he is able, that he is willing, that he is desirous of giving me whatsoever I ask.

My faith comprehends the beauty of wholeness.

My faith is of God and in God.

"Go thy way; thy faith hath made thee whole."

IMAGINATION

LESSON NINE

The teachings about the things of the Spirit are said to be mystical. We have found them so because we have not come into consciousness of the many faculties necessary to comprehend Spirit. Victor Hugo said, "There are no occult or hidden truths; everything is luminous with mind." So we find in the study of Truth that what is called mysterious and occult is simply a range of facts that man has not yet explored. When he expands his mind and takes in a larger horizon, he sees the relation of a multitude of hitherto unknown laws, which, from his former viewpoint, seemed mysterious.

Mind manifests through faculties; in order to comprehend increasingly, there must be an increase of these avenues. That man has latent possibilities goes without argument, and that there is a limit to the ability of the mind is unthinkable. What a man imagines he can do, that he can do. It is a question of getting about it in the right way. To allow the imagination to drift in daydreams never brings anything to pass. Ideas must be worked up into living, breathing, thinking things. Man can compress into visibility his vagrant ideas as the chemist liquefies and makes visible the invisible atmosphere; but to do this, he must, like the chemist, have the machinery.

Physiology says that to think, man must have brains. However, thinking is not limited to material

cells, but, like everything else in the universe, has a wide range of expression. There are brains within brains, and cells within cells. All through the body are brain centers whose offices have not yet been determined. Psychology shows that these nerve centers are acted upon by invisible forces. Psychology teaches that man has what is called a subconscious mind, and that it transcends the conscious mind in knowledge and in ability. Jesus Christ gives us this still higher teaching concerning our mental powers: Man has a mind called the Lord, transcending both the conscious and the subconscious. Yet the harmonious working in unity of these seemingly three minds is necessary to the bringing forth of the latent possibilities of the man.

In Truth there is but one Mind, in which all things exist. Accurately speaking, man does not have three minds, nor does he have even one mind; but he expresses Mind in a multitude of ways. To believe in the possession of a mind, and that it is necessary to store up knowledge, makes living burdensome. This is why very intellectual people are often unpractical and unsuccessful; they have accumulated more knowledge than they have wisdom and power to apply. Like the miser who starves surrounded by his gold, these perish for lack of real understanding. Through thinking of their stored-up knowledge as a personal possession, they have insulated it from the original fount of wisdom and life, and it has consequently become stale and forceless.

There is in man that which, when opened, will place him in direct contact with universal Knowledge, and he can instantly and continuously draw

for anything he may wish to know. God is our fount of wisdom, even as he is our source of supply. The understanding of the Christ Mind reveals that man of himself knows nothing. Jesus, who developed this higher consciousness, claimed that all his knowledge and power came direct from the Father —"I can of myself do nothing: . . . the Father abiding in me doeth his works."

All that man really needs is the quickening and rounding out of the thinking centers in his consciousness; then the Divine Mind will think through him. This supreme Mind holds man at its center, a perfect instrument through which to express its possibilities. The writer of the first chapter of Genesis says that man is the "image and likeness" of God. He is the *I-am-age*, or the identical I AM of God-Mind in expression. God looks into the mirror of the universe and sees himself as man; he gives himself to man, and man in his highest is God manifest. "He that hath seen me hath seen the Father." Thus God gives to his image the power to express all that he is. This not only includes man's ability to think, but also the power to shape and form thought. This formative power of thought requires a distinctive faculty, which is called the "imagination." The mind makes its forms in a way similar to that in which women make biscuits. First is the gathering of the materials, then the mixing, then the biscuit cutting, which gives shape to the substance. In thinking, man accumulates a mass of ideas about substance and life, and with his imagination he makes them into forms.

Whatever we mirror in our minds becomes a

living, active thing, and through it we are connected with the world about us. Through the work of the imaging faculty, every thought makes a form, and a multitude of thoughts make a multitude of forms. These crowd in upon each other around the central *I-am-age*, and appear in what is called body. Physiology says that all the organs of the body are made up of cells, and that every cell bears the form and character of its particular organ. The liver is made of a multitude of little livers, the heart of little hearts, etc. The starting point is an idea, and through the mechanism of the mind (often erroneously called the mechanism of the body) man forms his organism. With this key one can unlock the door of his temple, and in mind visit all its various rooms and set the furniture in order.

The imagination has its center of action in the front brain; it uses what phrenology calls the perceptive faculties. It is really the author of these faculties; size, weight, form, color, etc., are its children. When it flashes its light into the cells that make up these organs, they at once respond to the thought, and out of the invisible ether they create forms which correspond to the idea held in the imagination. If the idea originates in Spirit, the creation is harmonious and according to the Law. These centers are so sensitive and receptive to thought that they take impressions from without, and make in the ether those forms which correspond to the impressions received. This is an inversion of the creative Law, which is that all creations shall have their patterns in the mind. When man allows his imagination to run on in a lawless way, he brings about such

discord in mind and body that the flood of error thought submerges his understanding and he is drowned in it. "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

"And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh" (Gen. 6:17).

All things, including the mind, work from center to circumference. A knowledge of this fact puts man on his guard, and he directs that his imagination shall not create things in his mind which have been impressed upon him from without. This does not imply that the world without is all error, or that all appearance is the creation of mortal mind; it means that the outer is not the safe pattern from which to make the members of the body. When Moses was instructed by the Lord to furnish the tabernacle, the command was, "See . . . that thou make all things according to the pattern that was showed thee in the mount." "The mount" is the place of high understanding in Mind, which Jesus called the kingdom of God within. The wise metaphysician resolves into idea each mental picture, each form and shape seen in visions, dreams, etc. The idea is the foundation, the real; when understood and molded by the power of the word, it creates or re-creates the form at the direction of the individual I AM. This simple law developed to a certain degree, makes man an adept or master. Through handling the cause of things he attains the mastery over things, and instead of giving up to his emotions and feelings, he controls them. Instead of letting his imagination run riot,

conjuring up all sorts of situations, he holds it steady to a certain set of ideas which he wants brought forth. "Thou wilt keep *him* in perfect peace, *whose* imagination *is* stayed *on thee*" (Isaiah 26:3, margin).

As man develops in understanding, his imagination is the first of the latent faculties to quicken. Esau represents the natural man, and Jacob a new and higher concept of man supplanting him. Hence Jacob is called the "Supplanter." Historically, he seems a trickster, taking advantage of those of less wisdom, but this is merely to show how the higher principle appropriates the good everywhere. Imagination was the leading faculty in Jacob's mind. He dreamed of a ladder reaching from earth to heaven, the angels of God ascending and descending upon it. This is prophecy of union between the ideal and its manifestations, between Spirit and body; the union is made by pure thoughts of the Absolute—the angels of Jacob's dream. Farther along in his development Jacob awakened all of his faculties, represented by his twelve sons. Joseph was a dreamer and an interpreter of dreams. He was the favorite son of Jacob, the I AM, who gave him a coat of many colors. This is all representative of the imaging faculty which Joseph typifies.

The history of Joseph is the history of every man's imagination when developed under the Divine Law. His dreams were messages from God, and God interpreted them for him; his life is the most interesting and fascinating romance in the Bible. At its inception, the way of Joseph was thorny, but through his obedience to the Spirit he

reached the highest place in the king's domain. This shows that man begins the development of the imagination in the darkness of materiality and in the depths of ignorance, represented by Joseph cast into the pit and sold into Egypt. Through spiritual understanding, the "dreamer" becomes the most practical son of the family; by following his dream interpretations, multitudes are saved from starvation. The individual application of this is: Having our attention fixed on Spirit, we discern the ebb and flow of the forces in the organism, and we know how to conserve and husband our resources.

Instead of treating the visions of the night as idle dreams, we should inquire into them, seeking to know the cause and the meaning of every mental picture. Every dream has origin in thought, and every thought makes a mind picture. The study of dreams and visions is an important one, because it is through these mental pictures that the Lord communicates with man in a certain stage of his unfoldment. Solomon was instructed in dreams. "In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee." In Job 33:15, 16, we read, "In a dream, in a vision of the night, When deep sleep falleth upon men, In slumberings upon the bed; Then he openeth the ears of men, And sealeth their instruction." "Then was the secret revealed unto Daniel in a vision of the night." Joseph, the father of Jesus, was told in a dream to take the young child and go down into Egypt. Peter was shown his intolerance in a vision, and Paul was obedient to the "heavenly vision." All the great and wise in every age have

been instructed by God in dreams and visions. "Where there is no vision, the people cast off restraint" (Prov. 29:18).

Every form and thing, whether in the ether or on the earth, represents some idea or mental attitude. The idea is first projected into the invisible ether, and afterward formed in consciousness. The mind of man sees all things through thought forms made by the imagination. The lover idealizes the object of his affection, and is often disappointed on close acquaintance. We are always creating ideals that have existence in our minds alone. A true story is told of a sailor who went on a long voyage and left his affianced behind. He thought of her continuously, and often saw her in his dreams. Finally he began to see and talk to her in his waking state, and she told him many remarkable things. She said it was her soul that visited him; that her body was in her English home, awaiting his return. After some twenty years he arrived at home, expecting a welcome from his loved one. He was dumbfounded to learn that she was married, had a family, and had forgotten him. Out of his own mind substance he had created the object of his affection, and she had faithfully reflected all his thoughts about her.

Through the power of the imagination we impress upon the body the concepts of the mind. Birthmarks have long been recognized as the effect of the mother's mind, and this mental sympathy does not end with birth. Here are actual occurrences: A lady watched her little daughter pass through a heavy iron gate. The gate swung shut and the mother imagined that it caught and crushed the little

one's fingers. But the child had withdrawn her fingers before the gate struck. The mother felt the pain in her own hand, and the next day she found a dark streak across her fingers where she imagined the child's were crushed. In a certain secret society initiation, the candidate was told that the word "Coward" was to be branded upon his back with a red-hot iron. A piece of ice was used instead, but the promised brand arose in blistered letters.

We could cite cases without number to prove the power of the imagination in forming and transforming the body. Also, one mind can suggest to another and produce any desired condition, if there be mental receptivity. This can be done most effectively through the hypnotic state, but hypnosis is not always necessary. Experiments prove that we are constantly suggesting all sorts of things to one another, and getting results according to the intensity of the imagination. Thus disease is reflected into susceptible minds by people merely talking about disease as an awful reality.

A man can imagine he has some evil condition in body or affairs, and through the imaging law he builds it up until it becomes manifest. On the other hand, he can use the same power to make good appear on every side. The marks of old age can be erased from the body by mentally seeing it youthful. If you want to be healthy, do not imagine so vain a thing as weakness and decrepitude. Make your body perfect by seeing perfection in it. The transient patching up with lotions and external applications is foolish; the work must be a mental trans-

formation. "Be ye transformed by the renewing of your mind."

The highest and best work of the imagination is the transformation it works in character. Imagine that you are one with the Principle of Good and you will become good. To imagine oneself perfect fixes the idea of perfection in the invisible mind substance, and the mental forces at once begin the work of bringing forth perfection.

Paul saw this wonderful law at work in character forming through imitating Christ, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Perfection in Form Established

(To be used in connection with Lesson Nine.)

I see my countenance in its divine perfection.

Thou wilt keep him in perfect peace whose imagination is stayed on Thee.

I see perfection in all forms and shapes.

His Son is the brightness of His glory, and the express image of His person.

I see the light of the Christ Consciousness always.

I am formed anew every day in my mind and body.

Be ye renewed in the spirit of your mind.

My spirit is quickened in Christ.

In a dream, in a vision of the night . . . he openeth the ears of men, And sealeth their instruction.—Job 33:15, 16.

I know the reality back of the shadows.

WILL AND UNDERSTANDING

LESSON TEN

"If any man willeth to do his will, he shall know of the teaching" (John 7:17).

Man manifests that which exists eternally in Being. We talk about the faculties of man's mind as if they belong to the individual and have origin in him. Man exists in the one invisible Mind. He may assume to have a mind of his own, but his origin and destiny are in the original Mind.

Primal causes are complete, finished, absolute. All that man manifests has its origin in a Cause which we name Divine Mind, Spirit, God. This being true in logic and intuition, it is not a difficult matter to arrive at the conclusion that the manifestation proves the character of the cause. In dealing with the faculties of man, the relation between them and the one Mind should not be lost sight of. There is but one Mind, and that Mind cannot be separated or divided, because, like the principle of mathematics, it is indivisible. All that we can say of the one Mind is that it is absolute, and that all its manifestations are in essence like unto itself. This brings us to the true estimate of man, and when we speak of spiritual man, or Christ Man, or the Son of God, we refer to this original expression of Divine Mind.

In analyzing these faculties and in establishing

their relation in the individual consciousness, we should clearly understand that they are never separated from their Principle, the Divine Mind. In the text quoted above, Jesus refers to two of the powers of man, and brings out a certain phase of their relation. "Will" and "know" designate what we term the will and the understanding faculties of mind. Through appropriation, through expansion and growth in consciousness, will and understanding would seem to have their source in individual man. But however adapted by man, they can never be divorced from the Mind of Being in which they exist as essential members of its wholeness.

Self-consciousness is like an eddy in the ocean—all the elements that are found in the ocean are also found in the eddy, and every eddy may, in due course, receive and give forth all that is in the ocean. As the will of God, man represents I AM identity. This is self-consciousness, freedom to act without dictation of any kind, selfhood without consciousness of cause, the power to make or break without limitation, constructive and destructive ability with a universe of workable potentialities. The will is the man. Without absolute freedom of will, man would be an automaton. If his will were restricted in the least degree on any side, he would not be perfectly free. But we know that God is the Great Unlimited, and man, his "image and likeness," must be of the same character; consequently man has the same freedom that God has to act in the fulfillment of desire. God does not dictate man's acts, although he may instruct and draw him through love away from error. The idea that God makes man do cer-

tain things cannot be true in a single instance, because if it were, man would not be a free agent. If God interfered with man's will in some things, it would follow that he could interfere in any and all things. Logic and observation clearly reveal the freedom of man in everything.

Creative thought uses the will to build up individual consciousness. The Lord God, or Jehovah of Genesis, is the original "I will be what I will to be." In mind, both Jehovah and Jesus mean I AM. I AM is man's self-identity. I AM is the center around which man's system revolves. When the I AM is established in a certain understanding of its Principle, it is guided in its acts, and they are in harmony with Divine Law. This is the union of will and understanding. In the Scripture, these are designated as Ephraim and Manasseh, sons of Joseph. Their allotment in the Promised Land was joined, indicating that these faculties work in the body from a single brain center. This center is in the forehead.

The will should never be retarded in its development, but should be strengthened along all lines. The idea of breaking the will of children is wholly erroneous. The perfect man is produced by rounding out the will and joining it to the understanding. The idea of giving up the will should not include the thought of weakening it, or causing it to become in any way less; it properly means that the will is being instructed how to act for the best. Do not act until you know how to act. "Look before you leap." This does not imply that one shall be inactive and indefinite, waiting for understanding, as do many

people who are afraid to act because they may possibly do the wrong thing; it means that understanding will be quickened and the will strengthened by the confidence which comes to it as a result of knowledge.

To strengthen the will, and at the same time discipline it along right lines, requires an understanding nothing less than divine. But man can balance his will and his understanding; when he does this he will always do the right thing at the right time. Nearly every mistake is the result of will acting without the coöperation of its brother, understanding. When the will is permitted to act on its own account, man becomes emotional and willful. These states of consciousness lead to all kinds of bodily discords. Willfulness makes tenseness, and a tense mind ties knots in the nerves, muscles, and tendons of the whole organism. The metaphysician, observing these conditions, treats for relaxation of will and for a general letting go of the whole system. The universal treatment for this condition given by Jesus Christ is, "Not my will, but thine, be done." This surrender causes personal will to "let go," and a unification of man's will with God's will takes place. When this is accomplished, all goes well.

Willful people often complain of a feeling like that produced by a tight band around the head. This is the pressure of thought substance which the will has laid hold of and is clinging to with centripetal force. In all such cases, and, in fact, in every sense of pressure, treat against personal willfulness and affirm the divine freedom.

Every organ of the body is affected by the action

of the will, and when this faculty becomes fixed in a certain attitude, it holds the whole body to its central affirmation. The determination to have one's own way regardless of the rights of others, stops the free action of the heart, and the stomach is sympathetically affected. Persons affected in these ways seldom realize that they have a set determination as to how things shall be done in their lives, and they are sometimes slow in accepting the higher understanding which is necessary to the untangling of mistakes made by the ignorant will. Contrariness is another name for perverted will. An idea of self and its needs takes possession of the mind, and the will is used to carry out this short-sighted policy. The result is a belittling of the whole man. People who are contentious for their personal rights, place themselves in bondage to material conditions and stop spiritual growth.

How shall we bring to bear the Divine Will? By understanding; by universal Wisdom; by affirming, "Not my will, but thine, be done." God is potential, unformed will; man is manifest God-Will, or good-will. When man links his will with the principle of force he has superior executive capacity. He swiftly brings forth faculties which, under the slow action of mortality, would take ages to develop.

There is a knowing quality in Divine Mind. God is Supreme Knowing. That which comprehends in man is Understanding; it knows and compares in Wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas. It knows how to accomplish things. We may know

without experience. The human family has learned by hard knocks that experience is a severe schoolmaster. In the allegory of Adam and Eve, we have a picture of man falling under the sway of the serpent and choosing to learn by experience. One of the esoteric meanings of the serpent is "experience." All the bitter lessons that come through blundering ignorance can be evaded when men declare their Divine Understanding and in it follow the Divine Guidance.

For all willfulness, the treatment should be affirmations of spiritual understanding The will is not to be broken but disciplined. The absolute freedom of the individual must be maintained at all hazards. God is the one Principle; we are all as free to use God as we are free to use the principles of mathematics and music. The principle never interferes, but if it is to be rightly applied we must develop uderstanding. Freedom leads to many errors, but since it is a part of Being, man must learn to use it properly; he must learn that the freedom of the law means control and conservation, not lust and license.

We should be careful not to enter into any healing system which interferes with freedom. Hypnotism is not real healing. Any system that suppresses the will is radically wrong. It is the work of the true healer to instruct the patient, to show cause and remedy from the viewpoint of spiritual understanding. All other methods are temporary. The old states of mind will come again into action unless the causing thought is uncovered and removed. A man may have a paralyzed arm through selfish desire for

money, and though he may find temporary relief in mere mental suggestions of health, or hypnotism, he will never get permanent healing until he understands the Divine Law governing possessions, and conforms thereto.

There are people who claim they are being spiritually developed through mediumship. This is error. If you believe that you are under the control of another will, if you give up to another will, your own will is gradually weakened. If you continue to submit to the domination of another, you will finally lose control of your own life. The will must be strengthened by being constantly used in Divine Understanding. Mesmerism weakens the will. Spiritual understanding quickens and makes alive. God never puts any one to sleep. "Awake, thou that sleepest, . . . and Christ shall shine upon thee."

Never say, "I don't know;" "I don't understand." Claim your Christ understanding at all times, and declare, "I am not under any spell of human ignorance. I am one with Infinite Understanding." The accumulation of ignorance through association with ignorant minds can be dissolved by the Word. You may *know* by simply holding that you know. This is not egotism, but spiritual knowing. When you declare Divine Understanding, you sometimes meet your old line of thought and are disappointed. Right then continue to hold for *knowing*. Judge not by appearances. Do not act until you get the assurance; and if you keep in the Spirit by affirmation, the assurance will come. Will it come by voice? No; you *know* through the faculty of intuition. Divine Knowing is direct influx of

mind of God with mind of man. Sometimes we are taught by symbols, visions, etc., but this is only one way the Divine Mind has of expressing itself. When the mind deals with God ideals it asks for no symbols, visible or invisible, but rests on *pure knowing*. It was in this consciousness that Jesus said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always."

A very practical application of the Truth about the will can be made in the matter of self-control. Those who try to get control through the personal will fall short. We should be free to express all that we are. If you are afraid of any force within you, your fear leads to suppression. In the true self-control, the will and the understanding both play a part. The feelings and appetites and passions must be disciplined. They are not merely to be held in check by the will, but they are to be lifted up and developed through the Christ Mind.

The problem of self-control is never settled until all that man is comes into touch with the Divine Will and Understanding. We must understand all of our forces before we can establish them in harmony. This overcoming is easy if you go about it in the right way. But if you try to take dominion through will force and suppression, you will find it hard and will never accomplish any permanent results. Get your I AM centered in God, and from that place of Truth speak true words. In this way you will gain real spiritual mastery and raise your will consciousness from the human to the Divine.

The will plays the leading part in all systems of thought concentration. The simple statement, "I

will to be well," gathers the forces of mind and body about the central idea of wholeness, and the will holds the center just as long as the I AM continues its affirmation. No one ever died until he let go his will, and thousands live on and on through the force of a determined will.

The "devil" which we are to overcome is the adverse will which seeks to master man in the without. This "adversary" troubles us because we strive to maintain personal freedom instead of submitting to Divine Guidance. Self-confidence is a virtue when founded on the Truth of Being, but when it arises from the personal consciousness it keeps man from his dominion. Are you trying just from yourself to be free from the traditions of the outer world, or are you resting in the understanding and asssurance that you are a son of God? To know yourself as a son of God is to overcome the "devil"—the personal self. The "devil" makes you believe that you are the son of the flesh. To overcome, say, "I put Satan behind me by the realization that God is my Father. I am centered in Him, and all things are under His dominion. I live in the Infinite Power that produces all self-control. I have no necessity for controlling people. Events and people are controlled by law. There is an eternal law of justice. I am one with that law and I rest in it."

Among the disciples of Jesus, Matthew represents the will, and Thomas, the understanding. Matthew was the tax-gatherer who sat at the gate, representing the executive part of the government; so the will is the executive faculty of the mind, and carries out the edicts of the I AM. All thoughts

that go in or out of man's consciousness pass the gate at which sits the will, and if that will understands its office, the character and value of every thought is inquired into, and a certain tribute exacted for the benefit of the whole man.

Thomas, the understanding, is represented as under discipline; that is, not yet in the light of the Spirit. The understanding, in its first steps in Truth, wants its lessons and accompanying demonstrations to be couched in terms like those in the world without. When the Christ showed himself to Thomas, the latter said that he would not believe unless he could see the print of the nails and feel the wound in the side of the Lord. This double proof was given him, and Jesus said, "Be not faithless, but believing." Thomas was then spiritually awakened and he made the acknowledgment: "My Lord and my God."

Those people who are being educated in Truth through the written and spoken word will finally arrive at that place where the true light from the Spirit will dawn upon them, and they will, like Thomas, see with spiritual understanding, and have proof of the reality of the Christ Mind.

THE ESTABLISHMENT OF WILL AND UNDERSTANDING

(To be used in connection with Lesson Ten.)

My understanding is established in Divine Mind.

"You shall know the truth, and the truth shall make you free."

The will of God is ever uppermost in my consciousness.

"Not my will, but thine, be done."

I firmly believe in the Guiding Intelligence directing all my thoughts.

"There is a spirit in man, And the breath of the Almighty giveth them understanding."

The willfulness and stubbornness of the flesh have no power in me. I am obedient unto the Spirit and receptive to all its secret thoughts.

"Not . . . of the will of the flesh, nor of the will of man, but of God."

I am willing to change my mind.

"Be ye transformed by the renewing of your mind."

The Christ of God is born in my consciousness and I am glorified in my understanding.

JUDGMENT AND JUSTICE

LESSON ELEVEN

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.—Matt. 7:1, 2.

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually.—Exodus 28:30.

Urim and Thummim (Lights and Perfections). These were the sacred symbols (worn upon the breastplate of the High Priest, upon his heart) by which God gave oracular responses for the guidance of his people in temporal matters. What they were, is unknown; they are introduced in Exodus without explanation, as if familiar to the Israelites of that day. Modern Egyptology supplies us with a clue; it tells us that Egyptian high priests in every town, who are also its magistrates, wore round their necks a jeweled gem bearing on one side the image of Truth, and on the other sometimes that of Justice, sometimes that of Light. When the accused was acquitted, the judge held out the image for him to kiss. In the final judgment, Osiris wears around his neck the jeweled Justice and Truth. The LXX. translates Urim and Thummin by "Light and Truth." Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons, worn on the shoulders, which he says emitted luminous rays when the response was favorable; but the precise mode in which the oracles were given is lost in obscurity.—*Bible Glossary of Antiquities.*

The law as given by Moses, is for guidance of

man in the evolution of his faculties. The figures, personalities, and symbols represent potentialities developed and undeveloped on various planes of consciousness. The High Priest stands for spiritual man officiating between God and mortal man. The breastplate in an armor protects the most vital part, the heart. The heart is love, the affectional consciousness in man; it may be subject to the force of weak sympathy, unless balanced by another power in which is discrimination, or judgment.

The breastplate had on it twelve precious stones, representing the twelve tribes of Israel. This clearly means that the twelve faculties of the mind must be massed at the great brain center called the solar plexus. It means that all the intelligence of man's faculties must be brought into play in the final judgments of the mind. The Urim and Thummim (Lights and Perfections), under the Egyptian symbology, "Truth and Justice," are the oracular edicts of Divine Mind which are intuitively expressed as a logical sequence of the Divine Principle, Truth and Justice.

A modern metaphysician would interpret all this as the omnipresence of Divine Mind in its perfect idea, Christ. The Truth is ready at all times to give judgment and justice. As God is Love, so God is Justice. These are in Divine Mind in unity, but are made manifest in man's consciousness too often in diversity. It is through the Christ Mind in the heart that they are unified. When justice and love meet at the heart center, there is balance, poise, and righteousness. When judgment is divorced from love, and works from the head alone, there goes

forth the human cry for justice. In his mere human judgment, man is hard and heartless; punishment is meted out without consideration of motive or cause, and justice goes awry.

Good judgment, like every other faculty of the mind, is developed from Principle. In its perfection it is expressed through man's mind, with all its absolute relations uncurtailed. Man has the right concept of judgment, and ideally the judges of our courts have that unbiased and unprejudiced discrimination which ever exists in the Absolute. A prejudiced judge is abhorred, and one who allows himself to be moved by his sympathies is not considered safe.

The metaphysician finds it necessary to place his judgment in the Absolute in order to demonstrate its supreme power. This is accomplished by first declaring that one's judgment is spiritual and not material; that its origin is in God; that all its conclusions are based in Truth, and that they are absolutely free from prejudice, false sympathy, or mortal ignorance. This gives a working center from which the ego or I AM begins to set in order its own thought world. The habit of judging others, even in the most insignificant matters of daily life, must be discontinued. "Judge not, that ye be not judged," said Jesus. The law of judgment works out in a multitude of directions, and if we do not observe it in small things, we shall find ourselves failing in large.

Judging from the plane of the mortal, leads into condemnation, and condemnation is always followed by affixing a penalty. We see faults in others, and

pass judgment upon them without considering motives or circumstances. Our judgment is often biased and prejudiced; yet we do not hesitate to think of some form of punishment to be meted out to the guilty one. He may be guilty or not guilty; his guilt or innocence rests in the Divine Law, and we have no right to pass judgment. In our ignorance, we are creating thought forces that will react upon us. "With what judgment ye judge, ye shall be judged." "With what measure ye mete, it shall be measured unto you." Whatever thought you send out, will come back to you. This is an unchangeable law of thought action. A man may be just in all his dealings, yet if he condemns others for their injustice, that thought action will bring him into unjust conditions; so it is not safe to judge except in the Absolute. Jesus said that he judged no man on his own account, but in the Father; that is, he judged in the Principle. This is the stand which every one must take—resting judgment of others in the Absolute. When this is done the tendency to condemn will grow less and less, until man, seeing his fellow man as God sees him, will leave him to the law of the Absolute in all cases where he seems unjust.

The great judgment day of Scripture indicates a time of separation between the true and the false. There is no warrant for the belief that God sends man to everlasting punishment. Modern interpreters of the Scripture say that the "hellfire" referred to by Jesus means simply a state in which purification is taking place.

The word "hell" is not translated with clearness

sufficient to represent the various meanings of the word in the original language. There are three words from which "hell" is derived: *sheol*, "*the unseen state;*" *hades*, "*the unseen world;* and *gehenna*, "*valley of Hinnom.*" These are used in the various relations, nearly all of them allegorical. In a sermon, Archdeacon Farrar said: "There would be the proper teaching about hell, if we calmly and deliberately erased from our English Bibles the three words, 'damnation,' 'hell,' and 'everlasting.' I say —unhesitatingly I say, claiming the fullest right to speak with the authority of knowledge—that not one of those words ought to stand any longer in our English Bible, for in our present acceptation of them, they are simply mistranslations." This corroborates the metaphysical interpretation of Scripture, and sustains the truth that hell is a figure of speech which represents a corrective state of mind. When error has reached its limit, the retroactive law asserts itself, and judgment, being part of that law, brings the penalty upon the transgressor. This penalty is not punishment, but discipline, and if the transgressor is repentant and obedient, he is forgiven.

Under our civil law, criminals are confined in penitentiaries where order, regular habits, and industry are inculcated, and that which seems punishment, proves to be educational. Men are everywhere calling for broader educational methods in our prisons, and this demand is an acknowledgment of the necessity of purification through discipline and training in morals. This purifying process is the penalty taught by Jesus—the judgment passed upon sinners—the fire of hell. When it is received in the right spirit,

this fire burns up the dross in character and purifies mind and body.

Metaphysicians have discovered that there is a certain relation between the functions and organs of the body and the ideas in the mind. The liver seems to be connected with mental discrimination, and whenever man gets very active along the line of judgment, especially where condemnation enters in, there is disturbance of some kind in that part of the organism. A habit of judging others with severity and fixing in one's mind what the punishment should be, causes the liver to become torpid and to cease its natural action; the complexion becomes muddy as a result. "There is therefore now no condemnation to them that are in Christ Jesus, . . . who walk not after the flesh, but after the Spirit." This statement held in mind, and carried out in thought and act, will heal that kind of liver complaint. Another form of thought related to judgment is the vacillating mind which never seems to know definitely what is the proper thing to do. "A double-minded man, unstable in all his ways." There must be singleness of mind and loyalty to true ideas. Every one should have definite ideas of what is just and right, and stand by them. This stimulates the action of the liver, and often gives so-called bad people good health, because they are not under self-condemnation. Condemnation in any of its forms retards freedom of action in the discriminative faculty. When we hold ourselves in guilt and condemnation, the natural energies of the mind are weakened and the whole body becomes inert.

The remedy for all that appears unjust is denial

of condemnation of others, or of self, and affirmation of the great universal Spirit of justice, through which all unequal and unrighteous conditions are finally adjusted.

Observing the conditions that exist in the world, the just man would have them righted according to what he perceives to be the equitable law. Unless such a one has spiritual understanding, he is very apt to bring upon himself physical disabilities in his efforts to reform men. If his feelings come to a point of "righteous indignation," and he "boils" with anger over the evils of the world, he will cook the corpuscles of his blood. Jesus gave this treatment for such a mental condition: "For neither doth the Father judge any man, but he hath given all judgment unto the Son." This Son is the Christ, universal Cosmos; to its equity, man should commit the justice which he wishes to see brought into human affairs. Put all the burdens of the world upon the one supreme Judge and hold every man, and all the conditions in which men are involved, amenable to the law of God. By so doing, you will set into action mind forces powerful and far-reaching.

If you think that you are unjustly treated by your friends, your employers, your government, or those with whom you do business, simply declare the activity of the almighty Mind, and you will set into action mental forces that will find expression in the executors of the law. This is the most lasting reform to which man can apply himself. It is much more effective than legislation or any attempt to control unjust men by mortal ways.

Jealousy is a form of mental bias that blinds the

judgment and causes one to act without weighing the consequences. The effect of this state of mind upon the liver is violent action one day and torpidity the next, finally resulting in a "jaundiced eye" and yellow skin. We speak of one "blinded by jealousy," or "blinded by prejudice." We do not mean by this that the physical eyes have been put out, but that the understanding has been darkened. Whatever darkens the understanding interferes in some way with the action of the purifying functions of the organism, and the fluids and pigments are congested and the skin becomes darkened in consequence.

The remedy for all this is a dismissal of that poor judgment which causes one to be jealous, and a fuller trust in the great all-adjusting Justice. In this there should be active trust, which is a form of prayer. The disturbing elements that come into life should be definitely placed in the hands of God. This is much more than mere doubtful trust, or negative expectancy that things will be made right. The Spirit of justice should be appealed to and prayed to with the persistency of an Elijah, or of the Gentile woman whose importunity was rewarded. When the metaphysician sits by his patient with closed eyes he is not asleep, but very much awake to the reality and mental visibility of forces that enter into and make the conditions of the body. This spiritual activity is necessary to the demonstration of the law.

Success in the world is largely dependent upon good judgment. A prominent business man was once asked what he considered the most valuable

trait of mind in an employee, and he replied, "Good judgment." Everywhere business men are looking for people who have judgment equal to the making of quick decisions on the spur of the moment. Many years ago a station agent at a little town in Texas, where the wreck of a passenger train took place, showed his good judgment by settling, right on the spot, with the injured. He did this without authority from headquarters, but he showed such excellent judgment that his ability was recognized and he was rapidly advanced until he became president of one of the largest railroad systems in the United States.

The ability of the mind to arrive at quick and right conclusions can be cultivated by clearing up the understanding, and acknowledging the one supreme Mind in which is all discrimination. Take the stand that it is your inheritance from God to judge wisely and quickly, and do not depart therefrom by statements of inefficiency in matters of judgment. When you are in doubt as to the right thing to do in attaining justice in worldly affairs, ask that this eternal Spirit of justice shall go forth in your behalf and bring about and restore to you that which is your very own. Do not ask for anything but your very own under the righteous law. Some people unconsciously overreach in their desire for possessions. When they put the matter into the hands of the Spirit, and things do not turn out just as they had fixed them in their mortal way, they are disappointed and rebellious. This will not do under the spiritual law which requires that man shall be satisfied with justice and accept the results, whatever they may be.

"There is a divinity that shapes our ends," and it can be coöperated with by one who believes in things spiritual, and all the voyage of life will thereby be made prosperous and happy.

Judgment and Justice Statements

(To be used in connection with Lesson Eleven.)

Teach me thy way, O Jehovah; And lead me in a plain path.—Psalm 27:11.

The righteousness of the Divine Law is active in all my affairs and I am protected.

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness.—Eph. 6:14.

The meek will he guide in justice.—Psalm 25:9.

I will sing of lovingkindness and justice.—Psalm 101:1.

My judgment is just; because I seek not mine own will, but the will of the Father.

Judge not, lest ye be judged.

Behold now, I have set my cause in order; I know that I am righteous.—Job 13:18.

I believe in the Divine Law of justice, and I trust it to set right every transaction that comes into my life.

There is now no condemnation to them that are in Christ Jesus.

I no longer condemn, criticize, censure, or find fault with my associates. Neither do I belittle nor condemn myself.

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LOVE

LESSON TWELVE

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are.—I John 3:1.

He that abideth in love abideth in God, and God abideth in him.—IJohn 4:16.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.—John 14:21.

Love, in Divine Mind, is the idea of universal unity. In expression, love is the power that joins and binds in Divine Harmony the universe and everything in it.

Among the faculties of the mind, love is pivotal. Its center of mentation in the body is the solar plexus. The physical representative of love is the heart, the office of which is to equalize the circulation of the blood in the body. As the heart equalizes the life-flow in the body, so love harmonizes the thought of the mind.

We have found that the twelve sons of Jacob represent the twelve faculties of mind. When Levi (love) was brought forth by the human soul (Leah), his mother said, "Now this time will my husband be joined unto me." We connect our soul forces with whatever we center our love upon. If we love the things of sense or materiality, we are joined or attached to them through a fixed law of

Being. In the Divine Order of being, the soul, or thinking part of man is joined to its spiritual ego. If it allows itself to become joined to the outer, or sense consciousness, it makes personal images which are limitations. The Lord commanded Moses to make all things after the pattern shown in the mount. This "mount" is the place of high understanding, or spiritual consciousness, whose center of action is in the very apex of the brain.

In the regeneration, our love goes through a transformation which broadens, strengthens, and deepens it. We no longer confine love to family, friends, and personal relations, but expand it to include all things. The denial of human relationships seems at first glance to be a repudiation of the family group, but it is merely a cleansing of the mind from *limited ideas* of love when this faculty would satisfy itself solely by means of human kinship. If God is the Father of all, then men and women are brothers and sisters in a universal family, and one who sees spiritually should open his heart and cultivate that inclusive love which God has given as the unifying element in the human family. Just to the extent that we separate ourselves into families, cliques, and religious factions, do we put away God's love. Unless there is a specific denial along every line of human thought bondage, one will still be under the law of sense. A direct affirmation of spiritual unity based upon obedience, should be made by every one who desires to realize this true relation. Jesus said, "Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my breth-

ren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

Among the disciples of Jesus Christ, John represents love—he laid his head on the Master's bosom. When this disciple is called, love is quickened in consciousness. The calling of this disciple consists in bringing to consciousness a right understanding of the true character of love, also its exercise in all the relations of life. One should make it a practice to meditate regularly upon the love idea in universal Mind, with the prayer, "Divine Love, manifest thyself in me." Then there should be periods of mental concentration upon the love center in the solar plexus, near the heart. It is not necessary to know the exact location of this aggregation of love cells. Think about love with the attention drawn within the breast, and a quickening will follow; all the ideas that go to make up love, will be set into rapid motion. This produces a positive love current, which, when sent forth with power, will break up opposing thoughts of hate, and render them null and void. These thoughts of hate will be dissolved, not only in the mind of the thinker, but in the minds of those with whom he comes in contact in mind or body. The love current is not a projection of the will; it is a setting free of a natural, equalizing, harmonizing force which in most people has been dammed up by human limitations. The ordinary man is not aware that he possesses this mighty power which will turn away every shaft of hate that is aimed at him. We know that "a soft answer turneth away wrath," but here is a faculty native to man,

existent in every soul, which may be used at all times to bring about harmony and unity among those who have been disunited through misunderstandings, contentions, and selfishness.

Henry Drummond says that Paul's 13th chapter of I Corinthians is the greatest love poem ever written. In his book based upon this chapter, "Love, the Supreme Gift," Professor Drummond analyzes love and portrays its various activities. We quote as follows:

THE SPECTRUM OF LOVE. "Love is a compound thing," Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and orange, and all the colors of the rainbow—so Paul passes this thing, love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how, by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up? The Spectrum of Love has nine ingredients, viz.:

Patience—"Love suffereth long." Kindness—"and is kind." Generosity—"Love envieth not." Humility—"Love vaunteth not itself, is not puffed up." Courtesy—"Doth not behave itself unseemly." Unselfishness—"Seeketh not her own." Good Temper—"Is not easily provoked." Guilelessness—"Thinketh no evil." Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth."

Professor Drummond, in his address upon this chapter to Mr. Moody's students gathered at North-

field, Mass., said: "How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it? *Will you?*"

Love is more than mere affection, and all our words protesting our love are not of value unless we have this inner current, which is real substance. Though we have the eloquence of men and of angels, and have not this deeper feeling, it profits us nothing. We should deny the mere conventional, surface affection, and set our minds on the very *substance* of love.

Charity is not love. You may be kind-hearted, and give to the poor and needy until you are impoverished, yet not acquire love. You may be a martyr to the cause of Truth and consume your vitality in good works, yet be far from love. Love is a force that runs in the mind and body like molten gold in a furnace. It does not mix with the baser metals—it has no affinity for anything less than itself. Love is patient; it never gets weary nor discouraged. Love is always kind and gentle. It does not envy; jealousy has no place in its world. Love never becomes puffed up with human pride, and does not brag about itself. It is love that makes the refinement of the natural gentleman or lady, although he or she may be ignorant of the world's standards of culture. Love does not seek its own—its own comes to it without seeking.

Jesus Christ came proclaiming the spiritual relationship of the human family. His teaching was always of gentleness, nonresistance, love. "I say unto you, Love your enemies, and pray for them that

persecute you." To do this, one must be established in the consciousness of Divine Love, and it requires discipline of the mental nature to preserve such a high standard. The Divine Law is founded in the eternal unity of all things, and "love therefore is the fulfilment of the law." Physical science has discovered that everything can be reduced to a few primal elements, and that if the universe were destroyed it could be built up again from a single cell. So this law of harmony, which has its origin in love, is established in the midst of every individual. "I will put my law in their inward parts, and in their heart will I write it." But before this fixed inward principle can be brought to the surface, man must open the way by having faith in the power of love to accomplish all that Jesus claimed for it.

"The love of money is a root of all kinds of evil." This says that the *love* of money, not money itself, is the root of all kinds of evil. Money is a convenience that saves men many burdens in the exchange of values. Primitive civilization used the cumbersome custom of trading products without a money representative, while modern progress uses money more and more as a medium of exchange. Money is therefore good to the man of sense; but when he allows himself to become enamored of it and hoards it, he makes it his god. The erasure of this idea from human consciousness is part of the metaphysician's work. Trusting in God, we have faith in him as our Resource and he becomes a perpetual spiritual supply and support; but having faith in the power of material riches, our trust is weaned from God and established in this transitory substance

of rust and corruption. This point is not clearly understood by those who are hypnotized by the money idea. When the metaphysician affirms God to be his opulent supply and support, and declares that he has money in abundance, the assumption is that he loves money and depends upon it in the same way that the devotees of mammon do. The difference is that one trusts in the law of God while the other trusts in the ways of mammon. The man who blindly gives himself up to money getting acquires a love for it, and finally becomes its slave. The wise metaphysician deals with the money *idea*, and masters it.

When Jesus said, "I have overcome the world," he meant that by the use of certain words he had dissolved all adverse states of consciousness in materiality, appetite, and selfishness. Christ is the Word, the *Logos*. Because the word is the mind seed from which springs every condition, great stress is laid upon the power of the word, both in the Scriptures and in the metaphysical interpretations of the Scriptures. The word is the most enduring thing in existence. "Heaven and earth shall pass away, but my words shall not pass away." All metaphysicians recognize that certain words, used persistently, mold and transform conditions in mind, body, and affairs. The word love overcomes hate, resistance, opposition, obstinacy, anger, jealousy, and all states of consciousness where there is mental or physical friction. Words make cells, and these cells are adjusted one to the other through associated ideas. When Divine Love enters into the thought process, every cell is poised and balanced in space,

in mathematical order as to weight and relative distance. Law and order rule in the molecules of the body with the exactness which characterizes their action in the worlds of a planetary system.

Divine Love and human love should not be confounded, because one is as broad as the universe and is always governed by undeviating laws, while the other is fickle, selfish, and lawless. It was to this personal aspect of the love center in man that Jesus referred when he said, "Out of the heart of men, evil thoughts proceed." But in the regeneration all this is changed; the heart is cleansed and becomes the standard of right relation between all men. "By this shall men know that ye are my disciples, if ye have love one to another." We cannot enter fully into the Jesus Christ consciousness so long as we have a grudge against any one. The mind is so constituted that a single thought of a discordant character tinges the whole consciousness; so we must cast out all evil and resisting thoughts, before we can know the love of God in its fullness. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

Divine Love in the heart establishes one in fearlessness and indomitable courage. "God gave us not a spirit of fearfulness; but of power and love and discipline." A woman who understands this law was attacked by a tramp. She looked him steadily in the eye and said, "God loves you." He released his hold upon her, and slunk away. An-

other woman saw a man beating a horse that could not pull a load up a hill. She silently said to the man, "The love of God fills your heart, and you are tender and kind." He unhitched the horse; the grateful animal walked directly over to the house where the woman was, and put his nose against the window behind which she stood. A young girl sang "Jesus Lover of My Soul," to a calloused criminal; the man's heart was softened, and he was reformed.

The new heaven and the new earth which are now being established between men and nations the world over, are based upon love. When men understand each other, love increases. This is true, not only among men, but among men and the animal world, and even the vegetable world. In Yellowstone Park, where protection of animals has been commanded by our government, grizzly bears come to the house doors and eat scraps from the table, and wild animals of all kinds are tame and friendly. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also

ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.—I John 4:7-21.

Love Demonstrated

(To be used in connection with Lesson Twelve.)

God is Love, and he that dwelleth in love, dwelleth in God.

I dwell consciously in the very presence of Infinite Love.

God is Love, and every one that loveth is born of God.

I am born of love.

Love is the fulfilling of the law.

I love everybody and everything.

Faith worketh by love.

I have faith in the supreme power of love.

God hath not given us the spirit of fear, but of power and of love, and of a sound mind.

I am fearless, powerful, and wise in God's love.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

I love the Lord my God with all my heart, and with all my mind, and with all my soul, and with all my strength.

But now abideth faith, hope, love, these three; and the greatest of these is love.—I Cor. 13:13.

TALKS ON TRUTH

HOW MICROBES ARE MADE

And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.—Gen. 2:19.

He that overcometh, I will give to him to sit down with me in my throne.—Rev. 3:21.

The author of Genesis was evidently a great metaphysician. He described Being as God, Jehovah God, and Adam. We would express the same truth in the terms, Mind, Idea, and Manifestation. The manifestation is always the self-conscious, hence the limited. This is Adam. But Mind, Idea, and Manifestation are one. Manifestation rests upon and is sustained by the Idea, and the Idea is encompassed by the Mind that conceives it; therefore the real of Adam is Jehovah God, and the omnipresent Fount of Jehovah God is the one God. This being true, man has no permanent existence while he is wholly in the consciousness of the personal estate. The Adam condition is not all of his being; it is merely a part. His being is summed up in a consciousness of God, Jehovah God, and Adam. These three are not separated, but are omnipresent in every one. The only walls of separation are those built by *consciousness of separation.* When wisdom is found and its conditions complied with, the consciousness of the omnipresence of the Three in One is proclaimed: "Believest thou not that I am in the Father,

and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works" (John 14:10).

Adam is perfectly legitimate in his right place, and that place is the consciousness of the omnipresence of the Father; here he is back again in the Garden of Eden. Adam has a very important place in creation in that he is the factor in the manifestation of Being that "names" or gives character to its potentialities.

Man is not Adam; Adam is a part of man's consciousness. Adam is your intellect, but you transcend the intellect. You form your intellect from the "dust of the ground;" that is, from the omnipresent substance, and through it as a kind of reflecting lens, you give character to your surroundings.

Those familiar with the study of the operations of the intellect, tell us that it is constantly making images of the ideas that float into its surroundings. It is when we know this, that we are astonished at the metaphysical depth of Genesis. Jehovah God is described as bringing "every beast of the field, and every bird of the heavens" to Adam "to see what he would call them."

The beasts of the field are the ideas in Being pertaining to organized life, and the "birds of the heavens" are ideas of spiritual life. It is the Adam, or intellect, that gives character to both ideal conditions; it is through him that man makes his heaven or his hell. Among the disciples of Jesus, Peter represented one aspect of the I AM. He had been in a measure opened to the light of Spirit, and his

power over ideas recognized. "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19). This is a repetition on a higher plane of the allegory of Jehovah God bringing to Adam the beasts of the field and fowls of the heavens to see what he would call them.

He who studies Mind may know how to "discern the signs of the times." He becomes familiar with certain underlying principles and he recognizes them in their different masks in the whirligig of time. Under the veil of historical symbology the Scriptures portray the movements of Mind in its different cycles of progress. These cycles repeat themselves over and over again, but each time on a little higher plane. Thus the sphere or circle is a type of the complete Mind, but in manifestation the circles are piled one on top of another in an infinite spiral.

We, today, are repeating the mental circle of two thousand years ago. The descent of the Spirit into the earth consciousness, as symbolized by the life and death of Jesus Christ, is being again enacted in our age. The idea of a personal Messiah has been raised to include Messiahship for all who will drink of the waters of life now being poured out upon mankind; it includes all who will dwell in the fadeless, immanent Light, the Christ of God.

But principles do not change—man makes his heaven or his hell just as he did two thousand or two million years ago. In the days of Moses, the Egyptians refused to give freedom to the Israelites (their spiritual ideas), and they saw frogs, lice, locusts, and

blood in earth, air, and water. Today those who contend for the Egyptian darkness of the intellect, see in the same earth, air, and water, disease germs, death microbes, and destructive animalcules.

It is now almost universally accepted by physicians that the majority of diseases are caused by minute forms of life, commonly called "microbes" or disease germs. Cancer, consumption, diphtheria, croup, etc., each has its specific microbe, which is the invisible yet active agent. These microbes may be seen with very strong microscopes, and the form and character of the different varieties are fully described by experts like Pasteur and Koch, whose antidotes for these destructive little animals have been widely advertised. Their remedy consists in destroying the microbe—they do not attempt to explain his origin. They find the little worker busy in the bodies of mankind, and they seek to put him out of action, not asking where he came from nor whither he may go.

The reflective mind is not satisfied with this superficial way of dealing with such destructive agents. It asks their cause, but no answer is vouchsafed on the part of those who study microbes. Only the students of mind can answer the question of the origin of microbes and disease germs, and only from the mental point of observation can there come a rational explanation of these minute life forms.

The Adam-man, the intellect, is responsible for all the microbes. He gives character to all the ideas that exist—he "names" them. This process is intricate, and it may be explained and understood in

its details only by metaphysicians of the deepest mental insight, but it is summed up in what is commonly called "thinking."

Many factors enter into the process of "thinking." The capacity of the thinker to form thoughts, to give them substance and force is the great factor. The understanding of right and wrong, truth and error, substance and shadow, is also important. Many other significant conditions enter into that mental process loosely termed "thinking."

But we should not be ignorant of the fact that every mental process is generative, that from thinking is evolved what is called living. Thinking is formative—every thought clothes itself in a life form according to the character given it by the thinker. This being true, it must follow that thoughts of health will produce microbes whose office is to build up healthy organisms, that thoughts of disease will produce microbes of disorder and destruction. Here we have the connecting link between *materia medica* and metaphysics. The physician observes the ravages of the disease microbe, but is at a loss to account for its source; the metaphysician stands in the factory of Mind and sees thoughts poured into visibility as microbes. This opens up a field of causes unlimited in extent. Every thought that flits through the mind of every man, woman, and child in the universe, produces a living organism, a microbe of character like its producing thought. There is no escape from this conclusion, no escape from the mighty possibilities of good and ill that rest with the thinker.

Take an illustration by observing the various

stages of the law in the case of diphtheria. A child is attacked; the doctor is called, and from symptoms, he detects the disease. He communicates his fears to the family, and in addition to the diphtheria microbe, another of more deadly character commences its inroads upon the nerve centers of the whole family, including the weakened, and therefore doubly susceptible patient; this is the microbe of *fear*, which paralyzes life throughout the body. When these microbes have done their work up to a certain point, still another is created to complete it —the microbe of death.

This may seem an exaggeration, but we have the authority of Dr. Parker, a physician of New York, who states that he has discovered the microbe of death and experimented with it. A newspaper article, describing his discovery, says:

> Death is caused by a certain specific microbe, that can be recognized and bred, just as the microbes of various diseases have been discovered and propagated by Koch, Pasteur, and other bacteriologists. The labors of these great men have made further discovery possible, and it was through the study of their achievements that Dr. Parker conceived the idea that, inasmuch as disease was caused by these infinitesimal derangers of the human system, the culmination of disease must have its own specific microbe to put the finish to the work of dissolution, without which the various organs of the body, distempered and degraded from their pristine purity and vital activity, would remain a purulent mass of living corruption, unable to resolve itself into its primal elements and to form other combinations, a process which we see taking place every day as defunct animal matter sinks into the earth, or vanishes into the air to afford food for new and active organisms.

This is not at all improbable, but the discovery

might properly have been anticipated by the metaphysician. If thought is creative, it must cover every phase of life; every thought must form its microbe; every life expression must have originated in some thought. These propositions are axiomatic, and when one familiar with mind, discovers a microbe, he should know just what idea in the Adam consciousness, or intellect, gave it form and name.

Anger, jealousy, malice, avarice, lust, ambition, selfishness, and in fact all of the detestable ideas that mankind harbors, produce living organisms after their kind. If we had microscopes strong enough, we would find our bodies to be composed of living microbes, doing to the best of their ability the tasks which intellect has set before them.

If you have said, "I hate you," there have been created in your atmosphere hate germs that will do the work for which you created them. If one's enemies alone were attacked by these microbes of thought, the law would not be so severe, but they have no respect of person, and are apt to turn upon the body of their creator and tear it down.

Doctors are especially industrious in creating microbes in their particular line. They make a new disease every day, or rename an old one, and each is endued with its specific microbe that gives it standing among the people who believe in such things, and its inventor goes down in medical history as a benefactor of the race.

So the fears, the doubts, the poverty, sin, sickness, the thousand erroneous states of consciousness have their microbes. These organisms whose office it is to make men miserable, do their work to the

very best of their ability. They are not responsible for their existence; they are the formed vehicles of thought, and the servants of those who gave them life. So it is not to the microbes that the wise regulator of affairs should look, but to those who are creating them, and thereby bringing into existence discord and disease.

Remedies beyond number are advertised for microbes, but they are guaranteed to kill the little wiggler only. What is needed is a medicine that will prevent his appearance. To apply the remedy to the poor little microbe is like trying to stop the manufacture of counterfeit money by destroying all that is found in circulation.

All counterfeit thought comes from the intellect, which alone originates the disease germ and the destructive microbe. We need go no farther than this disobedient Adam to find the cause of all the ills to which humanity has become slave.

Wisdom is not an attribute of the intellect. The assumption of wisdom is the one thing against which the Lord God especially warned Adam. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

This very clearly indicates the inability of the intellect, on its own account, to set up a standard of knowledge of good and evil; it also declares the end to which Adam will come if he disregards the prohibition specified.

That there is something wrong in the standard of good is evidenced by the variety of opinions in the world as to what is good and what is evil. There

should be no question on such vitally important points, and there would not be if the intellect would relinquish its claim to a knowledge of good and evil, and relegate to the Spirit the offices of wisdom and understanding.

The intellect is the formative, character-giving mechanism in the man; it draws its substance and intelligence from the Spirit. Like the prism through which the ray of white light is passed, it shows the potentialities of the Spirit. If it looks within and seeks the guidance of the Spirit, it reflects Divine Ideas upon the screen of visibility. This is the plan which the Lord has for it, and it is building according to that plan only when it admits that there is a higher source of wisdom than itself, when it submits to wisdom all its own ideas.

The manifestation of life is through the Adam consciousness, and he is, in a way, attached to and responsible for the forms thus made visible. Hence the reform—the transformation—of existing conditions must be made from the standpoint of Adam as an important factor.

To ignore Adam is to slight one of the established creations of Jehovah God. If Adam was not a part of the Divine Plan, why was he formed from the dust of the earth, the breath of life breathed into him, and a living soul capacity given to him?

No, we are not to erase Adam, but we are to transform him. He is not a safe guide in anything—his conclusions are derived from observation of conditions as he sees them in the external world. He judges according to appearance, which is but one side of the whole. Appearances say that microbes

are dangerous and destructive, but one who is familiar with their origin is not alarmed, because he knows that there is a power and wisdom stronger and wiser than the ignorant intellect.

It is to this power that we are compelled to go before we can right the wrongs that now dominate the minds of men. There is but one fount of wisdom, and that is Wisdom itself.

The belief that wisdom is attained through the study of things, is an error prevalent in this age. They who wait upon the Lord shall be wise. That the wisdom of health can be evolved from the study of disease microbes is a concept of the intellect in its tendency to look without instead of within. The without, the universe of things formed, is not and never can be a source of wisdom. The things formed are the results of efforts to combine wisdom and love, and their character indicates the success or failure of the undertaking. When wisdom and love have been invoked, and their harmony made manifest in the thing formed, God is manifest.

We love to give "names" or character to the ideas of Jehovah God, because it is our office in the grand plan of creation to do so. The glory of the Father is thus made manifest through the Son. In no other way can the ideas in Being be made manifest, and man should rise to the dignity of his office and formulate according to the plans of Divine Mind.

Disease germs and microbes would quickly disappear from the earth, if men would consult God before passing judgment upon his creations. It is not man's province to formulate anything but what

will be a pleasure in God's eye. If he makes microbes, it is because he thinks microbe thoughts. When he thinks God thoughts he will form only the beauties of nature and mankind, and there will no longer be anything in all his world that will cause a fear or pang of pain. God is not the author of this condition of so-called "progress from matter to mind;" God is the one source from which and of which man makes his existence.

There is a law of unfoldment in Being, a law as exact as the progressive steps in a mathematical problem in which no error is made, a law as harmonious as that which governs a musical production where discord has found no place. But microbes and disease germs are not a part of this Divine Law. They are as far removed from it as would be error in the steady, careful steps in the progressive unfoldment of numbers, or false notes in symphony or song.

It does not require labored arguments or hard thinking to see how easily the problems of life would be made orderly and divine if men would let the Lord into their minds. Jesus said the yoke was easy and the burden light. He was victor over all the hard conditions to which men and women think themselves yoked, and he made light of sin, disease, and poverty, by annulling them and preaching boldly in the face of an adverse theology that it was the prerogative of the Son of man to blot these errors from the world of mankind.

There is a royal road for every man—a road in which he will be conscious of that dominion which is his by divine right. That road, Jesus said, leads out from the I AM. As Moses delivered the chil-

dren of Israel from the Egyptian darkness of their ignorance by affirming in their ears the power of the I AM, so Jesus gives us a series of affirmations that will deliver us from the wilderness of ignorance. His command is, "Keep my word." Then his words are set before us: "I am the way, and the truth, and the life;" "I am the resurrection, and the life;" "I am the light of the world;" "I am meek and lowly in heart;" "Before Abraham was born, I am."

I AM is the polar star around which all the thoughts of man revolve. Even the little, narrow concept of the personal "I am" may be led out into the consciousness of the great and only I AM by filling its thought sphere with ideas of Infinite Wisdom, Life, and Love.

"Hitch your wagon to a star," said Emerson. Your wagon is that which carries you along. Your "I AM" is that which carries you up or down, to heaven or to hell, according to the idea to which you have attached it. Then hitch it to a star and let it carry you to the broad expanse of heaven. There is room a-plenty—you will not knock elbows with any one if you get out of the surging crowd and hitch your "I AM" to the star of spiritual understanding.

Cease making disease microbes, and turn your attention to higher things. Make love alive by thinking love. Make wisdom the light of the world by affirming God's omnipresent intelligence. See in mind the pure substance of God, and it will surely appear. This is the way to destroy microbes—this is the antidote for disease germs. The real, the en-

during things of God are to be brought into visibility in just this simple way. This is the way the I AM makes itself manifest. The method is so easy that the man of great intellect passes it by; it is so plain that a simpleton may understand it. A college education is not necessary. You do not have to know about anything whatsoever except God. How easy it is, how light the burden! No long, tedious years of study; no delving into depths of intricate theories and speculations about molecules, atoms, and ethers, but just a simple, childlike attention directed to the everywhere Spirit, and a heart filled with love and goodness for everything. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

"The soul of things is sweet, the heart of Being is celestial rest; stronger than woe is will; that which was Good doth pass to Better, Best.

"Ye suffer from yourselves. None else compels, none other holds you that ye live and die, and whirl upon the wheel, and hug and kiss its spokes of agony, its tire of tears, its nave of nothingness. Behold, I show you truth! Lower than hell, higher than heaven, outside the utmost stars, farther than Brahm doth dwell, before beginning and without an end, as space eternal and as surety sure, is fixed a Power Divine which moves to Good; only *its* laws endure."

THE I AM IN ITS KINGDOM

Why, man, he doth bestride the narrow world
Like a Colossus, and we petty men
Walk under his huge legs, and peep about
To find ourselves dishonorable graves.
Men at some times are masters of their fates;
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.
—*Shakespeare.*

Ideas are hinged—they swing in and they swing out. Not every one has observed this. But every one must observe it, and note also the swing of his particular ideas. An idea that swings in has a mission. It is of the Spirit, and has power to do far beyond an idea that swings out and dissipates its forces in the whirl at the periphery. On the inner side, ideas behold the great Wisdom and attach themselves to it; then they lose their identity as limited things and take on the Unlimited.

A single idea born of Wisdom is irresistible. No one can estimate the power for good of an idea generated in the center of the home of ideas, the Christ within. When an idea comes from that great galaxy of supreme ideas it goes forth in strength and harmony. It is a perfect sphere with no point liable to friction or collision.

A man once conceived the idea of building a ship, water-tight above and below. He put his idea into visibility and sent the ship forth on the waves. At first it rode the sea with comparative

safety; but storms came on, the waves dashed against it, and it went down. Why? Because he had not ballasted it. It was secure above and below from the elements, but it was not equalized in the rolling waves.

You are daily, hourly conceiving ideal ships and sending them out upon the waves of the angry sea of human thoughts. They are apparently watertight; they carry your highest aspirations and desires. You look longingly for their return, but they do not come. Why is it? They were staunchly built according to human plans. But something was lacking. You failed to put your *soul* into them. They were shells, without depth of hold or cargo of love.

All the mental ships which you send out upon the turbulent seas of human thought must be ballasted with your heart's love or they will eventually founder. They may float safely for a season, but the reefs wait for them in the distance, and you may watch in vain for their return.

I AM expresses through *I Will;* it is the business of I AM to know when the *I Will* activities are ideally true. Knowing is a part of Being which I AM appropriates to the end that the works of *I Will* may accord with the spiritual universe.

The I AM is not in itself power, wisdom, love; it is simply the vehicle to which these realities harness themselves.

In its right relation in Being, I AM never possesses or owns anything. All things in the universe are its to use, but it must not claim them as personal property.

If the wheel that rests in the water and communicates energy to the machinery of the mill, should suddenly become possessed with conscious volition and proceed to dip out a portion of the stream as its individual property, it would well represent the position of the I AM that attempts to separate its powers and capacities from the universal.

The I AM is pure Spirit, without parts, passions, or members, of any description. It is the prism through which the white light of Being is focused and refracted on the screen of visibility in multicolor.

But the I AM is not inertia—it is ever spurred on by an original impulse to *know*. To know is not a simple process when a single factor of Being is left out by him who seeks to know.

The I AM has its being in heaven; its home is in the realm of perfect ideals, the Christ within, but it has its freedom. It loves to be. To be is to enjoy. To enjoy is, for the time, to be that which we enjoy. When you are absorbed in the recital of an interesting story, you are lost to all else. The I AM is for the moment identified with that which it enjoys. Here is the solution of a great mystery—how the I AM ever came to separate itself from its sphere of wisdom.

But it is wonderfully simple when you understand it. You are demonstrating the so-called fall of man every time you lose yourself in the whirl of sense pleasure. The mission of the I AM is happiness. It seeks joy and bliss; they are set before it in unstinted measure, and it revels in their intoxicating

draughts, but the mastery of the higher mind should ever be maintained.

But sensations of pleasure originate in and depend for their vitality upon the Center, and when the I AM follows off the things and forgets the source, it eventually finds the pleasure waning. The impetus grows less and less until that which in the beginning was pleasure becomes so slow of action that its inertia leaves the impression of pain.

"Life, liberty and the pursuit of happiness" are the inherent birthright of every one of us. We exist to that end, and by our constant effort to attain perpetual joy we recognize it as our natural state.

That our efforts are not always crowned with success should cause us to pause and consider. Have we not left out some factor necessary to happiness, and if so, what is it?

We think of heaven as a place of unending happiness, and we have been taught that it is somewhere in the skies. But in the geography of the universe, heaven has not been authoritatively marked. Jesus Christ, of all those claiming intimate acquaintance with spiritual things, gave heaven definite location. He often referred to the Father dwelling in him; he also told others that the Spirit of God dwelt in them. As a climax he definitely located heaven "within you."

This has always been looked upon by the world's people as a figure of speech, and even metaphysicians who have delved into the abstractions of mind, have had vague ideas about there being such a place as heaven within them. They have said it was a state, a condition.

So it is, but it is also a place. It is not outside of your body today, and inside of it tomorrow, nor is it possible for heaven to exist anywhere but right at the center of what seems to you to be the physical.

This insistence upon the location of heaven is a startling proposition to those who have postulated mind as universal, without bounds or limitations.

We are seeking to get into the kingdom of heaven where all things shall be added unto us, and it is proper that we should know where that kingdom is. All that we really know about ourselves at present comes to us through comparison with the "things that do appear." We have a body, which we clearly perceive is moved by an invisible principle called mind. We have never seen this mind, nor felt it nor sensed it in any way.

We know that certain combinations of thought produce effects upon the sense of man. The action takes place from our center of consciousness, our physical body. Then, so far as we are concerned, the mystery of Being is wrapped up in and around that which we are wont to call clay. Do not mistake the proposition and assume that the physical man as he now appears to your comprehension is the *summum bonum* of existence. This is not the claim. The claim is that to your consciousness the corporeal man surrounds and gives definite place to that which you seek—"the kingdom of God within you."

The argument is frequently brought forward that the "lesser cannot contain the greater." This is but a play upon words, so far as the relations of mind are concerned. We know that in Being there can be no greater and no lesser. Mind is not a

thing; Mind *is*. It is that which, through orderly process, produces the thing. This orderly process, we have learned by observation, is from an invisible center to a visible circumference. So if anywhere in the universe you behold a form, you may know that within that form there is a potential center from which spring all its qualities. That the invisible cause is or is not confined to that form, is not essential to the proposition. So far as the sentient identity of the form itself is concerned its source of intelligence and life is always within, and it can never know anything about its cause except from that center.

When an astronomer sees a system of planets describing mathematical circles, he knows without looking that there is at the center of those circles a power which holds them in place. Every atom in the human body is a miniature planet revolving about its own invisible center, and all the atoms revolve about a great center within. I have discovered this to be an absolute fact in my own experience. I have, by persistent practice, learned to drop my attention from the head to a point under the heart. This is separating the I AM from the personal, or limited consciousness, and connecting it with the universal, or spiritual consciousness, with which it forms a union at the point mentioned. When my I AM touches this inner center there springs into its consciousness a wonderful vibration, and to every part of the body strong currents of energy are transmitted. At this point I seem to be in touch with all creation; the barriers of form are as nothing; there is only a great sea of throbbing life.

I am but a novice in this inner exploration, but I have penetrated far enough to know that it is the undiscovered country for which we are all seeking. I have not only found the invisible center of my consciousness, but many subcenters, and so many marvelous things in connection therewith that I cannot, for lack of comparisons, describe them, even if I knew a language that would convey to the natural man a conception of their marvels and the joy and satisfaction they give to the soul.

I have proved to my own satisfaction that when Jesus said, "The kingdom of God is within you," he meant it literally and not figuratively. There is within every one a place—a conscious sphere of mind, having all the attractions described or imagined as belonging to heaven. My most exalted ideas of the joys of heaven never anticipated the ecstatic thrill that suffuses my whole being while I rest in Spirit at this center within. In the redemption of man from sin, the outer thoughts are made to conform to the inner ideas. This is regeneration, in which man is saved from his evil thoughts—Satan—and permanently united with his good thoughts—Christ. This is my work and your work—to conform to the within.

It seems marvelous that we should be so totally unconscious of this undiscovered country right under our hearts. When I drop down there and feel its sweetness and light, and the inner voice tells me that this exists in every one just as it does in me, I cannot comprehend how we have been so long ignorant of it. Yet I know that before the discovery of the circulation of the blood, men knew nothing about the

intricate canal system within their own bodies. Then why should it be improbable that still deeper within exists another realm on a different plane?

But this kingdom within is not material—it is spiritual. In it is the seat of the King, and when we become sufficiently acquainted with it, we shall be able to reign from the throne which was prepared for us from the beginning.

This inner country is the domain of that superior wisdom which we term the Christ. Jesus called this place of wisdom the Father within him, and to it he ascribed all his power and wisdom.

It is not created for our especial benefit, nor do we evolve it through thinking; it is that Word which was in the beginning with God, which is with God, which is God; we simply recognize it, and through that recognition, we realize its presence.

The theory that we are progressing from a lower to a higher state, is not tenable when viewed from this inner place of understanding. When we touch its shining shore, we suddenly seem to know that we are at home again; that there had somehow been a departure, a separation of the I AM from its rightful place in the bosom of the Father.

That man has wandered away from and lost consciousness of his wisdom sphere, is claimed by all ancient teachers of inner truths. The banishment of Adam from the garden of Eden is an allegory based upon this truth, and the four Gospels reiterate again and again that the mission of Jesus of Nazareth was to find that which was lost; not that the real man is lost nor in condemnation, but the I, the man

identity, has gone "into a far country" and is lost to his spiritual consciousness.

That this sphere of wisdom is present in what has come to be known as the subjective consciousness of man, is demonstrated in a certain measure in hypnotic experiments. The I of the hypnotized subject is temporarily separated from the external and thrown onto the internal plane, where is functions in marvelous manner in matters pertaining to mental action. This has given rise to the theory of two egos, the subjective and the objective.

The fact is that there is but one ego, one I, and its domain of consciousness is not limited to the things of sense, but is meant to range all creation from the within to the without. Instead of these sporadic cases of a higher sense in man being considered abnormal, it is time for us to know that they are normal, and that the limitations and ignorance of the five sense man is the abnormal.

The regaining of this lost consciousness is a matter that rests between man and God. We cannot get into this "kingdom" through such artificial means as mesmerism, hypnotism, mediumship, or any of the so-called short cuts to spirituality.

The I AM can never be coerced or robbed of its perfect freedom, and all attempts to do so will meet with final disaster. When we have once decided to return to the Father's house, to regain this lost estate within, it is an easy road. It may seem hard at the start, because we have to throw away so much baggage, but it gets easier as we get closer and closer to the great heart of the loving Father. A Helper has been provided, the "Spirit of Truth

. . . shall guide you into all the truth;" all we have to do is to seek honestly and sincerely to enter in. "Seek, and ye shall find; knock, and it shall be opened unto you." This promise is to every one.

HOW SHALL THE DEAD BE RAISED

As disciples of Jesus Christ, we are commanded to " raise the dead." To clearly understand this part of our mission, we should acquaint ourselves with the philosophy of death; we should know what it is and how it came about.

Death is defined by Webster as "permanent cessation of all the vital functions." This, like all definitions derived from sense observation, is quite incomplete. It gives us no idea of the relation which death bears to its polar opposite, life, nor of the process through which life passes in order to appear absent in that which has "cessation of the vital functions." Following this to a final analysis, we find that we must understand about *life* before we can apprehend that appearance of its absence in a form called dead.

In this, as in every other investigation of Truth, from the correct premise, we find that we can never get at its right relation by examining the negative side. One could not correct the errors in a mathematical calculation without first understanding the rules governing numbers. Some people think they can learn how to be healthy by studying disease; but they get further and further into disease when they study it as an entity. The study of health as a real principle involved in the being of man, leads to the discovery of its foundation—mental harmony.

In metaphysics we find the early students in-

sisting upon having explained to them all about evil —how it originated, and why it has place in existence, when good is the origin of all that is. They worry and stew and manipulate their thoughts over this question, until in sheer desperation they, as a rule, give it up. The tangle of a good God and a bad devil will not straighten itself out from their plane of perception. The trouble is that they do not know enough about the good. They want to know all about the evil without first being acquainted with the positive side of the question. They are like children who know nothing about the harmony of music, yet insist upon a full explanation of discords before they will go on with their lessons. To know about evil, we must first become thoroughly familiar with the good.

We find in our investigation of the character and place of death, that studying it by itself we can get no starting point for even a single fact. It has no foundation in itself. Every definition that we can frame, implies death to be the absence of something, and we are forced to inquire into that which is absent before we can know the meaning of the condition which that absence appears to bring about.

When we have made ourselves familiar with life, we shall know all about death without studying it at all. We shall know it from its true standpoint—absolute negation—that which might be if life were not all. Those who worry over the cause of evil always find, when they drop their investigations from the negative standpoint and go over to the positive and make themselves familiar with the Good, that all their questions are answered by the

Good itself, because it, and it only, can explain all the vagaries that arise in the consciousness where it is not permanent.

A study of life reveals it to be an expression of Being that gives rise to animation, vivacity, vigor, energy. We learn that life may appear in a form in superabundance, accompanied by but little intelligence. We perceive that the character of life is determined by the intelligence it exercises. We find that the life expressed in and through our own bodies requires the husbanding, directing power of our intelligence. Life gives animation and vigor to the animal man, stimulating the lower as well as the higher faculties. Right here many people do not exercise wisdom in their living. They think that because life stimulates the faculties these should all be gratified in the way in which their desire indicates. The desires of the animal man are thus allowed their full exercise, and the share of life force which should go to the intellectual and spiritual man is wasted, and he is robbed of his sustenance because he does not understand the law of his being.

We find that life is a principle; that it is inherent in Being, everywhere present at all times; that it is manifest to consciousness through vehicles; that these vehicles are animated by life according to their capacity or power to express it; that that capacity or power of expression is governed by the idea of life which is infused into it by the generative energy of the I AM.

Electricity, for illustration, is everywhere as invisible potentiality. It may be brought into expression and use through a motor. Some people think

that the size of an electric motor is the measure of its power. This is not true. It is the character of the coiled wires within that measures it capacity. Fine wire closely wound gives power to the motor. So a fine, intense, high perception of life, accompanied by a burning desire to express it in its purity, marks the highest form of the animated vehicle of God's vitality.

Man is the highest expression of God; he manifests God's life through an external vehicle called the body. Physiologists long ago discovered that it is not the size of the body nor its beauty, that determines its vitality.

Life in the body is governed by the hold the I AM has upon the *idea of life.* Its character is also tempered by the conservation which judgment and discretion exercise over the other factors of expression. But let the idea of life be firmly grasped and put into practical use through thought and word, and the other factors fall into line.

The energy generated by an electric motor is expressed through action, and a suitable medium for its exercise must be provided. We find a parallel to this in our own lives. Thinking and speaking are our methods of creating energy, and our bodies are the vehicles acted upon by the energy developed. We must *think* life into the living. Jesus, at the raising of Lazarus, first "lifted up his eyes." He thus, through mental dynamics, connected his idea of the universality of life with the universal Life itself, and he was able to say, "I thank thee that thou heardest me."

"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth."

This event shows that we are to do more than merely perceive the omnipresence of life; to fulfill the whole law of manifestation we must *speak* life into visibility.

Yet again, we may perceive the truth that life is everywhere waiting to be spoken into all forms, and with a clear understanding of this truth, we may speak the words of life and yet not get the anticipated results. What is the reason?

Going deeper into the factors constituting Being, we discover that life or energy must have *substance* through which to make itself manifest to consciousness. If we have wasted our substance in riotous living, our word is made fruitless because of lack of material upon which to work.

We should be just as careful of the stored-up substance of the consciousness, of which the body is the lower stratum, as we are of the thoughts and words we express. If our substance is being wasted in the lusts of the flesh, our word will lack in life-giving quality. Jesus cast out of his consciousness the limitations of matter; he mastered the appetites and passions of the animal man and dissolved all fear of evil.

Jesus demonstrated the law of God, and his word was with power. He became the word of God incarnate, because he fulfilled all the requirements of the law.

This is the privilege of every man. Whoever dedicates his whole life to the supreme Good, and by devotion, right thinking, right doing, right acting,

pure living, and pure speaking, fulfills the law, may have all the power of Jesus. God is no respecter of persons, but he requires an exact observance of the *law* to the least jot and tittle.

So we say that death cannot be explained without first having an acquaintance with life, an acquaintance with life that carries with it an acquaintance with God. We find that, every time we seek to know the origin of an effect, we must go back to the supreme Cause before we can get a complete explanation.

In the matter of life, we discover, by following all the clues given us in our own experiences, that they point to *intelligence* as well as to force. In other words, life falls far short of its mission if it is not equalized by intelligence. Yet thousands who are seeking health, which means more life, have no especial desire to become acquainted with God. Many think that health and fullness of life may be had without him, and when asking the help of a metaphysician, they often stipulate that they shall not be given any religious doctrines with the treatments. They might with like consistency engage a locomotive without an engineer. All the ills and discords of humanity may be traced to one error—the indiscriminate and thoughtless use of life separated from intelligence.

What men need above all else in this day is more wisdom—more discretion in the use of the life they have. More life with the same old destructive ignorance in using it, would but add to their misery.

Yet God does not dictate what shall be man's choice in this or in any other act. If man finds the

law through which life is made manifest in his consciousness, he may use it blindly and ignorantly if he so elects. But he must also abide by the results, and this is where man sets up his wail of sorrow; he does not like to reap his sowing.

Death came into our world through the ignorant use of life, and death can be put out only by a wise use of life. Death is the result of a wrong concept of life and its use. In the beginning of man's experiments with the powers of Being, he had no concept of death. His consciousness was intact and his unfoldment in wisdom was gradual and orderly. But his desire to experiment predominated. Sensation was sweet and enticing; it absorbed so much of his attention that he forgot wisdom—he "hid" from his Lord—and the result is an absence from his Eden, or the Divine Harmony of the law.

When there is disorder in the working parts of a machine, it breaks down or flies to pieces. That is just what occurred in man's body. When intelligence was no longer present in its full complement in his consciousness, there was lack of harmony, and this resulted in such disorder that the parts flew asunder—soul and body separated, and man named this dissolution death. Then in its train, the fear and horror caused by this dissolution was imaged into man's mind and he made it a secondary cause—so we find the mere *belief* of death in the world today slaying its thousands.

In raising the dead there are, then, two factors to deal with. The idea of the reality of death and the fear of death have both become destructive beliefs in the race consciousness, and they must be taken

up and dissolved. The total unreality of death must be portrayed to the deluded consciousness. The omnipresence and omnipotence of life is beyond dispute, and there can be no question but that death is a condition set up in human consciousness alone. God is not dead; he does not recognize or countenance death; neither does man, when freed from its delusion. Jesus said, "Follow me; and leave the dead to bury their own dead."

The first step in demonstrating over death is to get the belief entirely out of the mind that it is God-ordained, or that it is of force or effect anywhere in the realm of pure Being.

The next step is to live so harmoniously that the whole consciousness will be not only resurrected from its belief in death, but also so vivified and energized with the idea of undying life that it cannot dissolve or separate.

We regard the apostle's words, "Dead through your trespasses and sins," as metaphorical. But an analysis of man in the supermundane part of his being, reveals that sin or departure from Divine Law in the use of a faculty, actually results in its death. That is, after violent exercise of a power there is such reaction that it goes into a comatose state or "sleep of death." Death is the failure on the part of man to sustain harmonious life in the body.

Death and sleep are brothers in a metaphysical sense. The life action is never wholly withdrawn from all parts of a form, but there is such cessation of vitality that dissolution of the outer shell takes place in the experience named death. But Jesus pronounced death to be sleep, and said that the

sleeper could be awakened when the vitality was restored in Divine Order. Jesus said Lazarus was asleep, and "I go, that I may awake him out of sleep."

But his disciples did not see deeply, and took for granted that Lazarus had merely fallen into a trance or prolonged sleep, and said, "Lord, if he is fallen asleep, he will recover."

"Then Jesus therefore said unto them plainly, Lazarus is dead."

Paul frequently referred to those who had dissolved the body as brethren who had "fallen asleep."

The Lord told Daniel, "But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days" (Dan. 12:13).

Our poets in their inspired moments have caught this truth, and our literature is replete with references to the "sleep of death." Hamlet, in his oft-quoted soliloquy, opens to us in a remarkable way the metaphysics of death:

> To die, to sleep;
> To sleep? Perchance to dream! Ay, there's the rub;
> For in that sleep of death what dreams may come,
> When we have shuffled off this mortal coil,
> Must give us pause . . .

We are not afraid to go to sleep at night, yet every time we lie down and fall into unconsciousness of the body, we are enacting in a small way the sleep of death. In one case the soul leaves the body for a few hours and again takes it up—in the other the soul leaves the body to mortal dissolution;

yet it does not fail to return in due time and take up a body—so long as it believes in the limitations of sense. In the sleep of a single night, the one with a clear conscience rests peacefully and is strengthened for another day's experience. But the guilty, anxious, worried sleeper is haunted by dreams.

The experience of the death-sleeper is similar. If the life of such a one has been according to the golden rule, he "wraps the drapery of his couch about him and lies down to pleasant dreams." His soul basks in the sunshine of a world Elysian and his hope of heaven is for a season fulfilled.

This, however, is but the rest that prepares him for another day's experience in the workshop of Being, and like Daniel, he must again "stand in thy lot, at the end of the days." This process is repeated again and again, until man discovers that there is a law of living that obviates this oft-repeated "sleep of death." That law is revealed to all who seek to do the will of God and thereby to fulfill the law of life.

Here is where we find ourselves today. We know this law of life is based in mind action, and that, through the mind, we may resurrect ourselves from the dead.

As we explore the mental realm, which is our causative thought, we find it filled with a whole legion of narrow beliefs, foolish, ignorant beliefs, selfish beliefs, and discordant beliefs. These we have lumped together and denominated "mortal mind," or "carnal mind."

It is here we first do our "raising of the dead." Each of these beliefs of mortality is a sin. The

meaning of "sin" is "missing the mark," and these sense limitations miss the mark of Divine Truth. The light of Truth must be turned into our consciousness and each of these sleepers awakened. Some of them may seem for a time beyond our power to resurrect, and our most sanguine thoughts lack faith at the prospect, and cry out, "Lord, by this time the body decayeth."

But the Christ power is with us. "Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?"

All things are possible to them that *believe* in the power of God within, waiting to be made manifest at their word. Then send forth that word and say to every sleeping belief of sense, "Lazarus, come forth!"

If you do not *believe* in the power of the Spirit to resurrect your consciousness from its tomb of earthly superstitions, of course you may make no effort to do it. But if you have faith that it can be done, *you can do it.*

Mental beliefs of every kind do take up their abode in the consciousness and make a home there. If you believe in old age and bodily decrepitude and decay, you will find that all the little cells throughout your organism are carrying in their depths just such pictures, as the clear waters of the lake reflect the trees and the clouds. If you want these obedient little cells of your soul and body to reflect pictures of health and vigor undying, hold before them, in the sky of your mind, clear images of these perfect states. Not only hold such images before them, but *demand* that they shall express them

perfectly. And do not forget to conserve your bodily energies by pure, careful thinking and living, in order that you may have the transparent substance in which your true thought images may be planted, and, in their course, brought to fruitage.

Many who are faithful in holding right mental images do not get results, because they lack a receptacle—they let the lusts of the flesh dissipate all the clear water of life, and their good thoughts and words are returned unto them void. Guard all the powers of your being, if you would resurrect them from the dead. They do not stand alone, but are dependent one on another, and must all be brought into subjection to the Christ of God.

Paul said, "Every man that striveth in the games exerciseth self-control in all things."

The resurrection of the dead is the sure and certain work of the true Christian.

We know that Jesus Christ is the example which we are to follow, and we say with Paul, "If the dead are not raised, neither hath Christ been raised:

"And if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished . . .

"But now hath Christ been raised from the dead, the first-fruits of them that are asleep.

"For since by man *came* death, by man *came* also the resurrection of the dead.

"For as in Adam all die, so also in Christ shall all be made alive." And

"The last enemy that shall be abolished is death."

THE DEVELOPMENT OF DIVINE LOVE

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Jesus weeping over Jerusalem is the picture of a great love welling up in the heart and flowing out unto all the ends of the earth—the love of the good Father for his erring and willful children.

Such is the love of Christ for his own; such is the love of God through Christ for all creation.

We may talk about the wisdom of God, but the love of God must be felt in the heart. It cannot be described, and one who has not felt it can have no concept of it from the descriptions of others. But the more we talk about love, the stronger it grows in the consciousness, and if we persist in thinking loving thoughts and speaking loving words, we are sure to bring into our experience the feeling of that great love that is beyond description—the very love of God.

It is popularly taught and believed that there is but one love—that God is Love and that all love is from him, hence all love is God's love.

Love is a Divine Principle and can be known in its purity by touching it at its fountainhead. There it is not tinged in any way by man's formative thought, but flows forth a pure, pellucid stream of infinite ecstasy. It has no consciousness of good or evil, pure or impure, but pours itself out in great

oceans of living magnetic power, to be used by whosoever will.

Man has a faculty through which he receives love from Being; this faculty is commonly called the heart. The heart, however, is but the visible expression of an invisible center of consciousness. The sense man sees the heart, but the soul sees an inner faculty in man through which he may express an attribute of Being. By his word, man calls his powers into activity that through them he may manifest God.

Jesus was the orderly man of God, manifesting under Divine Law the attributes of Being, Jesus "called unto him his disciples;" that is, by his word he spiritually quickened and educated his twelve faculties. Peter, faith active in the thinking faculty, is the first disciple called. Peter is the rock foundation of that consciousness which is the church of Christ. You will find that the character of your whole consciousness depends upon how you think. You may have great love, but unless you guide it with right thoughts it will not build up a harmonious consciousness. Love poured through the heart of a mother who has fear in her thought, shatters the body of a delicate child. The thinker must be strong and sure in his grasp upon right thoughts. The second disciple is Andrew, brother to Peter; he represents strength. James represents judgment, discrimination, the faculty that chooses the good and eschews the evil. This faculty must be brought out before love in its fullness is safe in the life of man. Love has not will and volition, except as they are infused into it by the other faculties. John is love,

and he leaned on the Master's bosom. This is to symbolize the innocence, tenderness, and dependence of love. Peter is bold, impetuous, executive—affirms his undying allegiance to the Master one moment and denies him the next; but the loyalty and constancy of love were dominant in the character of John.

We find that these four faculties, evenly balanced, will form the foundation of a harmonious body and mind.

You must think, and think with faith in both God and yourself—that is Peter.

You must think with strength and power—that is Andrew.

You must think with judgment and discretion—that is James.

You must center all your thought, your strength, your judgment in love—that is John.

To Peter (the faithful thinker), is given the key to the kingdom of heaven, but he can never open the gate until he has reconciled all the other faculties. Many people in this day have found how much depends upon right thinking, and they are counting on getting into the kingdom of health and harmony, by holding good thoughts only. They have not always taken into consideration that the thinking faculty is merely the executive power in the consciousness, and that it depends upon many other faculties for the material out of which its thoughts are formed.

To think without strength is to bring forth weakly—without effect.

To think without judgment is to bring forth

malformed mental creations, good and evil, spirit and matter, sickness and health, life and death, and the thousand other Babylonish conditions found in the world.

To think without love is to bring forth hate, discord, and inharmony.

So it is not thought alone that opens the way into the kingdom, but a right use of all the powers of mind and body centered in thought.

Thinking gives color, tone, shape, character, to all creation, but the essences or materials of creation are drawn from the realms of Spirit.

In the world we find love so turned awry by wrong thinking that it does not represent God. In its beginning it came forth from God, but it has been taken into the "far country" of error thought and there wasted in riotous living.

Error thought has put greed into love, and we have the "root of all evil," the love of money.

Error thought has said to love, "We are flesh and blood; this is my child, this is my husband, my father, my mother, my sister, my brother. We are separate from others." Thus error thought has made love to serve it in family selfishness.

"And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." This is the love of God in its purity, fresh from the fountainhead.

Wherever love is tainted with selfishness, we may know that error thought has made muddy its

clear stream, so that it no longer represents the purity of its Source.

Love is the drawing power of mind. It is the magnet of the universe, and about it may be clustered all the attributes of Being, by one who thinks in Divine Order.

Many who have found the law of true thinking and its effect, wonder why supply does not come to them after months and years of holding thoughts of bounty. It is because they have not developed love. They have formed the right image in mind, but the magnet that draws the substance from the storehouse of Being has not been set into action.

To demonstrate supply, we must think supply, and thus form it in the consciousness. We must conserve all the ideas of substance in the mind—and also the fluids of the body, their representatives—because we must have a base for our form. We must vibrate the love center in thought, word, and act. Then there will come to us on the wings of invisibility that which will satisfy every need. This is the secret of demonstrating plenty from the invisible ethers.

"Love . . . taketh not account of evil."

Love never sees anything wrong in that which it loves. If it did, it would not be pure love. Pure love is without discriminating power. It simply pours itself out upon the object of its affection, and takes no account of the result. By so doing, love sometimes casts its pearls before swine, but its power is so great that it transforms all it touches.

Do not be afraid to pour out your love upon all the so-called evil in the world. Deny the ap-

pearance of evil, and affirm the all-power and everywhere presence of Love and Goodness. Take no account of the evil that appears in your life and affairs. Refuse to see it as evil. Declare that what seems evil has somewhere a good side, which shall, through your persistent affirmation of its presence, be made visible. By this creative power of your own thought, you change that which seemed evil into good, and Divine Love will pour its healing balm over all.

Sickness is not good, because it is not of God; but if, through past ignorance in thought or act, one finds himself in its grasp, he can hasten his deliverance by affirming the experience to be a good lesson which he will take to heart and profit by. If he wails and bemoans his sad fate, he throws the shadow of gloom into the healing waters of love, thereby corrupting them and weakening their restorative action for him.

Always remember that love is the great magnet of God. It is, of itself, neither good nor evil. These are qualities given to it by the thinking faculty in man. Whatever you see for your love, that it will draw to you, because as a magnet it attracts whatever you set your desire upon. To focus your love about self and selfish aims, will cause it to draw around you the limited things of personality and the hollow shams of the sense life. To focus love upon money and the possessions of the material world, will make you the slave of mammon, and your life will be a failure and a disappointment. To focus your love upon anything less than the All-Good will eventually prove short of your highest

aspiration, and you will find yourself outside the kingdom of heaven.

"Love suffereth long, *and* is kind."

Love does not resent injuries. It does not take affront and insult into account. Pure love does not recognize personality; hence when one is in the consciousness of love, he cannot be hurt nor suffer at what may be said to him or about him. "A soft answer turneth away wrath" is ever on the lips of love, and whoever makes this his thought-focus will be able to reduce to peace and harmony the tides of impatience and anger that may be surging about him.

One with strong love and the right focal idea, may control turbulent multitudes by his silent thought alone.

When we speak of the power of love, it should be understood that we mean power exercised through love. Power is a faculty of mind. It associates itself with some other faculty, and in conjunction with it, is made manifest. In the relation of man's faculties in Divine Mind, power and love are associated in action, but in man's present concept of relations he has associated intellect and power. From this wrong relation arise the tyranny and oppression so evident in the world.

Power should never be exercised except through love. Whoever associates his power and intellect and attempts in a blind way to force his desire to fulfillment, will always bring about discord and unrighteous oppression.

Power cannot be used successfully through intellect, because intellect lacks wisdom. Wisdom associates itself with love, and can be found in its

purity only at the heart center, hence we speak of the "still, small voice within." Elijah found that the voice of God was not in the wind, not in the earthquake or the fire—these being of the intellect—but in the "still, small voice."

Intellect is not wise. Wisdom is not its office. Intellect is the executive officer of wisdom, and can do right only when faithfully carrying out the instructions of its principle.

We see how dangerous to the welfare of man it is for intellect to assume knowledge and to call upon power to help it in carrying out its unsubstantial ideas. Power is the faculty in mind that propels outwardly, and must necessarily have balance in some other faculty, in order to hold its equilibrium. There is but one other faculty that has opposite action, and that is love, whose office is attraction. When power and love are associated, the centrifugal and the centripetal forces of Being are equalized; man unifies all the work given him to do by the Lord God, and his dominion over the forces of Being is exercised in peace and harmony. Peace and harmony are the focalizing ideas that chord with the divine nature of love, and when they are associated in the mind there is no limit to man's power. It is said, by those who know the power of spiritual forces, that one man developed large enough in love, might dissolve this planet with his word. But one so developed would never do anything to *interfere in any way* with the life and rights of another. Love does not take offense, and surely its very last thought should be to offend.

Among a certain class of Hindu mystics are

those called Bhakti, or Disciples of Love. They know the power of love to protect and care for them, and they cultivate it until all nature is in love with and befriends them. Thousands of the common people of India are killed annually by serpents and wild animals, yet these mystics have so brought forth the power of love in themselves that serpents and savage animals do not injure them. They live in the wildest jungles; during periods of silent devotion, lasting sometimes weeks and even months, the open forest is their home. It is recorded that birds have built their nests in the hair of such sleeping devotees during their periods of silence. They respect the rights of the tiniest insects, and under no circumstances kill anything or interfere with it, in any way. This is putting love to practical test, and it always proves its divine origin and power.

You may trust love to get you out of your difficulties. There is nothing too hard for it, if you put your confidence in it and act without dissimulation. But do not talk love, and in your heart feel resentment. This will bring discord to your members and rottenness to your bones. Love is candor and frankness. Deception is no part of love, and he who tries to use it in that sort of company, will prove himself a liar, and love will desert him in the end.

There is no envy in love. Love is satisfaction in itself. Not that satisfaction with personal self, its possessions and attractions which is vanity, but an inner satisfaction that sees good everywhere and in everybody. It insists that all is good, and by refusing to see anything but good, that quality finally appears uppermost in itself and in all things. When

only good is seen and felt, how can there be anything but satisfaction?

The one who has made union with Divine Love through his inner consciousness, and who lets it pour its healing currents into his soul and body, is fortunate beyond all description. Instead of envying another, the desire is to show others the great joy which may be theirs when they have opened out the floodgates of their love nature.

Truly, "Love envieth not."

Yet with all these glorious possessions, beyond the power of man to describe, "Love vaunteth not itself, is not puffed up." Love does not brag about its demonstrations. It simply lives the life, and lets its works speak for it.

Love does not seek its own. It does not make external effort to get anything, not even that which intellect claims belongs to it. It is here that love proves itself to be the invisible magnet that draws to man whatever he needs. But instead of leaving this department of the work to love, intellect sees what it wants, and, in its blundering way, goes about getting it. Thus the real begetting power in man has been ignored until its true office has been forgotten and its power suppressed.

When love, the universal magnet, is brought into action in the consciousness of our race, it will change all our methods of support and supply. It will harmonize all the forces of nature, and the discords that now infest earth and air will disappear. It will control the elements until they obey man and bring forth that which will supply all his needs, without that labor which is called the sweat of

his face. This earth shall yet be made paradise by the power of love.

That condition will begin to set in for each one of us just as soon as we develop the love nature in ourselves.

When love has begun its silent pulsations at our solar center, no one can keep us in want or poverty. From the invisible currents of the inner ether, love will draw to us all that belongs to us; and all belongs to us that is required to make us happy and contented.

This mighty magnet is a quality of God that is expressed through man, and it cannot be suppressed by any outside force. No environment or external condition can keep back love, when once you have firmly decided in mind to give it expression. The present unloving condition of the world is no bar to your exercise of love; in fact, it is an incentive. You will know, as you begin to make love manifest, how great a sinner you have been, how far you have fallen short of making yourself the man or woman of God. This will show you by comparison how greatly you have missed the mark of the high calling which is yours in Christ.

We have all been taught the beauties of love and its great power in the world, but no one else has explained that it has a center of action in the body, that was designed by the Creator to do a specific work. The man or woman who has not developed the love center is abnormal, is living in only partial exercise of consciousness. The love center has its nerves and muscles in the body, which, through neglect, have become atrophied in nearly the whole

race. But they are just as necessary to the perfect man as are legs and arms; and more so, because with the love center active, one might live happily and successfully without legs or arms. He might even grow new legs and arms in an adherence to the completeness of life in which love proves to be the fulfillment of the law of perfection.

The body is the instrument of the mind, and no one has ever seen his real body as it is in the sight of God, except through the mind. The body of flesh, bones, and blood that the eye of sense beholds, is not the true body any more than the heart of flesh is the true organ of love.

The true body is an ethereal body, an indestructible body; the body of flesh is the grosser vibration which the sense consciousness beholds. The Spirit-body is not absent or dead, but simply inactive. When, through purification of his ideas and acceleration of his mental energies, man comes into sight of the real forces of Being, his whole body is quickened into new life, and the body of flesh responds to its vibrations. This is done through the mind—by thinking right thoughts and doing right things also, because man is, in ultimate, a unit, and the thinking and doing cannot be separated.

To develop the love center, commence by affirming, "From this time forth and forevermore I shall know no man after the flesh. I shall not see men and women as body and mortal thought. I shall always behold them with the eye of love, which sees only perfection." Ask daily that love be made alive in you; that she take up her abode at your

magnetic center and make it alive with her strong, steady pulsations of spiritual energy.

Let your attention rest for a few moments every day at the heart center in your body, the solar plexus, while you declare silently:

"You are the abode of Love. You are filled and thrilled with the mighty magnetic forces which she uses in doing her work. You are powerful and active to do only good, and you see only goodness and purity everywhere."

Many people say that they cannot see love in others who are not so manifesting—that they do not feel loving themselves, and cannot therefore exercise love. But this development of your own love center will make you see it, just as the eye sees light. It is difficult to feel love with a dormant love organ, but exceedingly easy when that organ commences to exercise its inherent potentialities.

Love is in the world in a diluted form as affection between husband and wife, parents and children, friend and friend, but it can be made manifest in its original strength and purity by each man and woman opening the fountainhead and letting its mighty currents stream forth.

Sex lust has diverted the vital forces in the body away from the love center, the *solar plexus*, which is almost dormant in many men. When a pure minded woman sends forth her desire for love, such men interpret it sexually and are excited to lust. Love is disappointed, and loathing of the ignorant animal eventually follows. *Love is not sex lust.*

The love of God for his children is beyond de-

scription—a love so tender and so deep that it cannot be mentioned in the same breath with the ordinary love as known by the world.

The great love of Being is deeper and wider than the thoughts and words of man have compassed since the beginning of language. It can be known only on its own plane, and man must awaken within himself the capacity to feel a mighty love before he can comprehend how great is the love of God.

But only the meek and lowly in heart may know the depths of the Father's love. It is not revealed to the self-sufficient, because they do not open the way through their own childlike, innocent hearts.

The Father yearns to have his love felt by every one of us. He has given us the capacity to feel it, and he waits until we develop it and open our souls to the flood of good that he will pour out to us through his all-sufficient love.

Father, Almighty! We bow before thy goodness, and invoke in prayer and supplication thy silent presence as Love. May its steady currents of power draw us into thy mighty arms, where we shall rest secure from all the buffets of the world. We come as little children into the sacred precincts of thy Love, knowing full well that no hand of force ever finds a welcome here.

Open to us the inner peace and harmony which are born of Love. Let all fear depart from our minds as the shadows at morning light. Let us bask forever in the sunshine of perpetual Love! thy Love —thy never-failing Love!

THE MINISTRY OF THE WORD

The question of the Word of God, its character and office, its relation to man, is one widely discussed by the theological world.

The statement made by John at the opening of his gospel is of deep metaphysical import; it has always been a stumblingblock to believers in a personal God. Only one who understands mind, its laws and inherencies, can grasp the relation between God and his Word as here presented by John.

It is interpreted to mean Jesus Christ of Nazareth; and so it does, in a free application of a universal consciousness manifesting through an individual. But this is a limited view of the question, and does not touch the vital points of the Word and its relation to man and all other aspects of creation.

John says: "All things were made through him; and without him was not anything made that hath been made." But this does not cover the point; it omits to state that there is a vital connection still existing between the things made and the maker.

This is where theology has wandered away from the very present sentient and vitally active Spirit permeating all things, man not excepted.

It is here also that the very essence of the pure metaphysical doctrine, propounded and demonstrated by Jesus Christ, has its greatest virtue.

It is not a doctrine of "has been," not a statement of creation on *post mortem* grounds, but its

vitality is in it. It lives with a life and vigor that is in no wise lost in the recital of what occurred in the misty past, that cannot be defeated by speculations of what may occur in the problematical future.

Jesus Christ was imbued with a spirit purely his own. He did not borrow his mission, nor his words, nor his precepts from Egypt, Persia, or India. He was a genius that burned with his own wick and oil. He was not a child of tradition, nor did he allow the muggy thought of Jewry to befog his midday mind. He was not a Son of God by proxy, but appeared in person and presented his heavenly credentials. There was not in his whole history and ministry a single loophole for the belief in absence or apartness of God. Herein lies the appropriateness of our claim to him as a forerunner of the doctrine we advocate. He is our elder brother, and to him we are indebted for the clearest presentation of spiritual science that has ever been given to the world.

It is of vital importance how a doctrine is presented. Some people think it is only necessary to talk religion in flowing words and heavenly tones. This is one way, but Jesus did not adopt it. His presentation is peculiar in that it carries with it, and illustrates by its works, a basis more enduring than mere metaphysical presumption.

The imagination will carry out any idea or set of ideas that the I AM reflects into it, hence theories are not to be trusted. There must be evidence in works. To produce works, there must be a working power. This is exactly what the Word is—the working power of God.

Every process that we know anything about, has its regular advancing steps from inception to conclusion, and these steps are taken according to recognized principles.

The student of languages must have intelligence as a base of operation; next, he must have ideality; and next, expression. To leave out one of these factors, is to thwart the end sought.

Who can learn a language without the ideal upon which to form his concepts? Then who can express that language without the word through which to convey to the listening ear the inner ideal?

Herein is the Word of God prototyped. It is that which conveys to the world the concepts of the Most High. It is not the Most High in his wholeness, but it carries with it the power behind the throne, because "these three are one"—the Father (Principle), the Son (the Ideal), and the Holy Ghost (the Formative Word).

These three are also minimized in each individual, and through every ego is being poured all the power of Father, Son, and Holy Ghost just to the extent that the ego recognizes, acknowledges, and appropriates them. They are in the world as omnipresent Principle, having an abiding place everywhere, because they are as ubiquitous as the air. No man lives a moment without them, yet few men recognize them—"The light shineth in the darkness; and the darkness apprehended it not."

"There came a man, sent from God, whose name was John." This is a step from darkness to light. John is the illumined intellect turned toward the creative light. It is not that light itself, but bears

witness of that light—recognizes it, and proceeds to clear the way; tears down the walls of darkness that shut that light from the view of the purblind ego, blinded not from choice, but by its own conceits. This is the darkness into which the light shines, and where it is not comprehended.

But John bore witness of the Light. Whosoever testifies in the favor of Truth, though he be far removed from its brightness, is its friend, and is making straight the way for its full blaze into his consciousness.

Light in the Scriptures always means *intelligence;* hence that which shines into the consciousness, and is not comprehended by it, is the clear revealing on the plane of Spirit of that higher truth which Spirit alone comprehends.

To catch this light in his understanding, man must rise out of the sense state into the realm of free ideas. Here is where the *Word* does its work; here it is that "All things were made through him; and without him was not anything made that hath been made."

Outside of pure metaphysics (and by *pure metaphysics* is meant a clear understanding of the realm of ideas and their legitimate expression), there can be no correct interpretation of this peculiar statement: "Without him was not anything made that hath been made." This implies that there is a making which is not legitimate—not in accordance with principle inherent in Being.

Those who have made a study of Mind from an independent standpoint, those who have opened themselves to the influx of original ideas from Spirit,

have discovered, in manner inexplicable to mortal sense, that there are apparent creations which are not creations at all, being but transitory formations that lose their cohesion and dissolve when their mental sustenance is withdrawn.

These formations are produced by the mentality working independently of its wisdom sphere. They are not permanent because they lack in that which is essential to the permanent—harmony. There can be no creation without a creator; there being but one Creator, there can be but one creation.

God is the origin of all, and from him, in orderly steps through his Perfect Idea (Son) and Wise Builder (Holy Ghost), all creation proceeds.

The Son (man) looks to the Father for all instruction, and the Father responds to the son's demands by sending forth the Holy Spirit equipped with wisdom and power necessary to perform the work.

Man stands in the Godhead as the imaging faculty. He gives form, outline, condition, relation to the infinite possibilities of the formless; but the formless knows how it should be formed to be enduring, and this knowledge is communicated to man, along with the power to form, when he looks for it and acknowledges it. His failure to ask for this wisdom does not nullify his formative powers, however, because he is by nature the formative faculty of Being.

Hence, when man ignores the wisdom of the Spirit and proceeds to build his world independently, he seems to make many states and conditions which are not made at all; they are merely malfor-

mations, and must of necessity fall to pieces of their own disproportion.

All states are mental states. There is nothing else in all the universe, visible or invisible. Whoever imagines anything else is throwing on the screen of his universe the crude pictures on an uninspired mentality. Such pictures last for a season, but their own discords are their final destruction.

So in the very nature of things, a way must exist whereby man may form his consciousness in harmony and consequent permanency. That way is in and through his acknowledgment of the Holy Spirit, the Word of God.

Mind is that quality of Being that knows. It is *pure knowing*, and he who cultivates it becomes so filled with understanding that he intuitively perceives the right of every question or proposition submitted to him. He does not have to study books nor have experience in the realm of things.

Jesus of Nazareth was an enigma to the worldly wise of Judæa. They wondered where he got his understanding, never having studied letters. But he did not claim to have wisdom of himself; he recognized its true source in the Father—"The word which ye hear is not mine, but the Father's who sent me."

Every one coming into conscious recognition of the Mind of Spirit, knows that he knows, without having learned through any of the avenues recognized as necessary by the intellectual man. It is not a system of reasoning from premise to conclusion, but a direct summing up of the whole case in omnipresent Knowing.

The why and wherefore of this may be explained to those who have, in even a small measure, disentangled the ego from the sense mind. It requires a degree of familiarity with principles. If you can comprehend a state where pure Mind exists free from the limitations of time, space, and condition, you can grasp, in a degree, the working field of pure knowing.

There is within every man such a place—the "secret place of the Most High." When man finds this place and accepts its privileges as his, he is let into the realm of pure metaphysics, where Mind alone with all its transcendent powers holds free, untrammeled sway. This is the point in every man where God joins hands with him, and where the Word of God finds entrance into his mentality. It is here that man understands what it is to be inspired by the Spirit to say and do those things extraordinary in the sight of the world.

Simon Magus tried to buy the secret of this superior magic, but found that he could not. It is not for sale for money consideration. It can only be had for love and obedience.

He who would have fruit from the tree of life, must reach up and get it. He must aspire to it first, and then in prayer and true word, act as if he had already received it; he must go right ahead preaching the gospel, healing the sick and doing the other commandments of the Master, exactly as if he were already filled with the Holy Ghost.

When the disciples of Jesus wanted to forbid those who were doing works in his name, he said, "Forbid them not." So every one who goes ahead

and does the very best he knows in the name of the Most High Good, will by virtue of his works draw down upon himself the baptism of the Holy Ghost —the Word of God.

In the Scriptures, the Word of God is usually personified, indicating self-consciousness. He who acknowledges the self-conscious character of the Word is led as by One who knows all the affairs of his life—aye, his most secret thoughts.

Thus this Word of God is the revelation to man of the powers and possibilities of his own being. It is the light that brings to his notice the inner mechanism of his soul and body. Where he externally sees only flesh, blood, and bones, the searchlight of this Word discloses the presence of secret springs and living streams of energy and life. Man awakens from his dream of sense and begins to visit the different rooms in the temple he has lived in, but knows so little about. This he is permitted to do through the "*light* which lighteth every man, coming into the world."

When man's consciousness is lifted up by this wisdom Word, he finds himself master of the powers and privileges of Infinity. He then says with Jesus, "All authority hath been given unto me in heaven and on earth." These are the privileges of the sons of God, and every man is a son of God.

But to be or not to be, rests upon the immutable law of the Word of God, for only by the light which it sheds, can man see and appropriate the privileges which are his by original birth. It is only those who receive him who become in *fact* the sons of God.

YE MUST BE BORN AGAIN

And no one has ascended into the heaven, save he who out of the heaven descended—the Son of Man.—John 3:13. (Rotherham translation.)

Jesus said, "Except one be born of water and the Spirit," and, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Who and what is this that is subject to so many births?

This important invisibility that takes on these protean forms is *man*, according to Jesus. But what is man?

Plato told his students that a good description of man was a "biped without feathers." Diogenes learned of this definition, procured a chicken, and after plucking its feathers, turned it loose before Plato's class with the words, "Behold Plato's man!" This is a peculiarly fitting illustration of the ignoble end of all definitions that circumscribe man to form.

Jesus evidently referred to an *invisible* something that was first born of flesh, then born of the Spirit. The inference is that this something is capable of an infinite number of experiences in birth and rebirth.

What is this invisible something that says, "Before Abraham was born, I am"? Who are you, born into this round of experiences that you are now passing through, and where did you come from? What is it that says "I am"?

When your voice says "I am," does it do so on

its own responsibility, or is it moved by an invisible One? Who is this invisible One, and what is his relation to the voice through which he speaks? These are the most important questions that were ever put to any school on earth. When we begin to consider them, in even the most primary way, we are entering the realm of the gods.

Over the entrance to the Greek temple was written, "Know thyself," and it is always written over every door that opens from ignorance to wisdom. "Know thyself;" know who and what you are, where you came from, what you are doing here, and where you are going. If you want to know all this, meditate upon the I AM.

Your mind reverts to Moses and Jehovah—you think of a mighty I AM away back in history. You do not connect that far-away I AM which inspired Moses, with your own little everyday "I am" that struggles in the "brawl for bread." Yet there is but one I AM. It cannot be cut up into parts; it is Principle. That which says "I am" in all men, women, and children is identical. It is like the mathematical *one*. All the combinations of figures that were ever conceived are but the repetitions of this digit. It is the *son* of the principle, mathematics. It is inspired by its principle and all the possibilities of that principle are open to it.

Your I AM is the Son of the God Idea, and all the possibilities of the Principle through that Idea, are open to you. To "know thyself" is to know that you are I AM, and not flesh and blood.

It is this I AM that is born of flesh and born of Spirit. It is not flesh, neither is it Spirit, if by Spirit

is meant a state of consciousness. It is just I AM, the center from which all states of consciousness are generated. Speaking definitely, it is never born into any state of consciousness, because it always transcends all conditions. It is the supreme Dictator that determines the state of consciousness in and through which it will function. "I will be what I will to be," is its dictum.

It may choose to be born into the flesh, and it may choose to be born into the Spirit. By its decision it sets into motion the machinery of the universe to carry out its will. "Legions of angels" hasten to obey its call when it *knows* who and what it is.

It is evident that we have, at some time, chosen to be born into the flesh or we would not be in it. If we have had enough of the flesh, it is our privilege to drop it out of our minds and be born of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The "flesh" is a state of consciousness; the "Spirit" is a state of consciousness.

The ego, or I AM, functions in these states of consciousness, according to its desire. The moving factor of the I AM is *desire*. It desires a certain experience—on the wings of that desire it carries itself where it can be fulfilled. In the process of fulfillment, the ego may forget that it has ever so desired, but the law never forgets.

If you are functioning in the flesh, you may be sure that you somewhere, sometime, desired an experience to which this answers.

There are no accidents in the laws of Being.

"Whatsoever a man soweth, that shall he also reap," is another way of saying that for every cause there is an adequate effect. This law of sequence is the balance wheel of the universe. Like all other laws that inhere in Being, it is good.

The ego can have any experience that it wills to have. If it wills to revel in sensation, a state where sensation holds high carnival is provided. If its appetite for sensation is satiated, other states are open to it; it may be "born of the Spirit."

But before journeying hence, the tangled ends of this experience must be straightened out. "Let all things be done decently and in order," is written over the door of all of God's playhouses.

If you choose to function in the realm of sensation—if, through any cause you have brought about disorder, you cannot leave until harmony is restored.

If you lack wisdom, there is a way provided to get it—"The Spirit of truth, . . . he shall guide you into all the truth."

Your real self is that which says I AM. It cannot be described, because description is limitation, and it is unlimited in its capacity *to be*. It is the All-Possibility, yet it is ignorant of the states of consciousness into which it is ushered until it has experienced them. In the flesh consciousness it is will. In the spiritual consciousness it is love. Both are blind unless will is married to intelligence and wisdom to love.

There are people who have had enough fleshly experience, and who now desire to be born into the Spirit. That desire will open the door into the Spirit. You have only to *desire* to be, and you will

surely find the way to be that which you desire. There is no exception to this inherent principle of Being. You have sometime polarized your desire in the direction of the flesh, or you would not be having the experience of the flesh.

Do not condemn the flesh nor bewail your lot. The flesh is an obedient servant, and now expresses your idea of what form should be. In its virgin purity, it is the immaculate substance of Being. If it appears corrupt or subject to corruption, humanity has made it so through ignorance, and humanity must again purify it by restoring it to the heaven of its consciousness, when it will cease to be flesh. That which the world conceives to be flesh has no existence in Being whatever. It is a malformation of the substance idea of Being, and must be transformed by right conception of the Divine Perfection, before the mortal can put on the immortal.

Thus all things are right here, ready for our using, to function through, in the fulfillment of our desire to experience sensation. If we have failed to get satisfaction, the fault lies not in the substance but in our use of the substance. Now that we wish to transfer our experiences to the realm of the Spirit, to *light* instead of *sensation*, we have but to comply with the conditions of that realm to do so.

There is a Primal Substance, and all states of consciousness are in it. We do not have to go anywhere to find it; it is here. We are basing our present experiences upon it and calling it *flesh*. If we desire to see it as Spirit, we must so call it, and must seek to know the mental attitude on our part necessary to make it show forth the conditions of Spirit.

"The kingdom of God is within you." It is not afar, nor is it hard to find, if your *desire* has headed you in its direction.

The question is, Do you really want to be born into the Spirit?

The majority of people would answer this query in the affirmative without a moment's thought. But this is mere impulse, and not a careful consideration of the most important matter that was ever presented to the I AM.

To be born into the Spirit is to come into an entirely new and different state of consciousness. This has a mighty meaning back of it. What makes up your present consciousness? Is it not largely the things of sense?

Analyze your surroundings and see if they are not all based upon the perception of the five senses. You swing in your little orbit of family ties. You believe that you were born into the world through a chain of fleshly ancestors to whom you are bound by a filial love which to your present understanding is inviolable. Yet he who has passed from the flesh consciousness into the Spirit, looked back and said, "Call no man your father on the earth: for one is your Father, *even* he who is in heaven."

So the I AM that desires to function on the spiritual plane must drop all belief of fleshly parentage. It must count as rubbish all pride of ancestry and "blue blood." It must forever cease to talk about the social prestige of "our family;" it must not bolster up the mortal man by considering ancestral reputation of any weight. This form of human pride must all be denied away as a dream of the

night, because it is one of the strong cords that bind the I AM to the flesh.

Every tie of earthly relationship must be recognized as the passing condition of a brief fleshly experience. Your children are not yours as you have looked upon them. They are egos like yourself, who, through some similarity of desire, have been attracted to your mental stratum. They may be older than you in experience and wisdom. Do not let your affections throw both them and you into a little vortex of family selfishness. You will love them with a love that will help to lift them into the eternal heaven when you know that they are not your children, your brothers and sisters, your fathers and mothers, but that all men and women compose one great common family with God as the Father-Mother. "For whosoever shall do the will of my Father who is in Heaven, he is my brother, and sister, and mother."

The I AM was born into the flesh through desire, and it is desire that keeps it in the consciousness of the flesh. The five senses are simply avenues of one great central desire—*Sensation.* The I AM desired experience in sensation, and the five senses are the five formulated avenues through which it enjoys that experience.

Sensation is not an evil, except when you choose to let it crawl on its belly through the fleshly avenues. It is the serpent that beguiles man when he turns it outward into mere seeming—hearing, seeing, feeling, tasting, and smelling. In the wilderness of sense, Moses lifted it up. Moses was the law which the I AM sent forth.

You must make a law for this serpent that is holding you in the sensations of the flesh. You desire to be born into the Spirit, but you cannot rise out of the flesh. Something binds you down. Like a captive balloon, you are tugging at the guy ropes that fasten you to earth.

Mind is the only causative power. By the power of the word, it makes and unmakes all laws. The I AM floats in mind and formulates the words that set mind into motion.

If you are bound to the flesh, the cords that hold you are concreted words. If you want to be unbound, it must be accomplished by words. The cords are states of consciousness that you must dissolve. This dissolving process is accomplished by words that express denial—negations.

The denial looses the bond. In cutting yourself free from the chains of Egypt (ignorance), your I AM must go forth and make laws of denial, the dominant idea of which is negation—"Thou shalt not."

"Thou shalt not commit adultery," is a denial that regulates the animal consciousness and helps it along the path to higher things; but Jesus said, "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart."

He was laying down the law of the spiritual consciousness—instructing those who wanted to be born out of the flesh into the Spirit. In that realm, the flesh man with his carnal sensations has no part. "And Jesus said unto them, The sons of this world

marry, and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage."

Do not be deluded by those who cry, "All is good, therefore all the desires of the flesh are good and should be indulged." Jesus plainly said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," definitely indicating two states of consciousness.

The I AM is always the same. Your identity is preserved wherever you are, in the flesh or in the Spirit; but the two states are as distinct as America and Europe. When you are in Europe, you come into relation with people and surroundings quite different from those in America. So he who has let go the bonds of the flesh and come into the Spirit, finds himself in a different country.

In the flesh, his sensation was turned outward through feeling, and man was bound to the eternally rolling wheels of birth and death by physical generation. When he is born into the Spirit, he cuts off the indulgence of the external, and is delighted to learn that sensation finds an interior faculty, through which it expresses itself in perpetual ecstasy. Had he continued to indulge the desires of the flesh in the external, he would never have discovered the enduring faculty of the internal.

Jesus said, "In my Father's house are many mansions;" that is, there are many states of consciousness. Each state is good for him who enjoys it. Therefore we should not condemn the flesh consciousness, nor those who prefer to remain in it.

Neither should we who are satiated with the flesh, continue to bow down and worship it, nor believe the subtle argument that it is Spirit because it came forth from mind.

In claiming your unity with Spirit, you must be willing to conform to the conditions of Spirit. If you are not sincere in your conformity, you will be torn in the conflict. You cannot worship two masters.

When you have renounced the fleshly consciousness and have resolved to live in the Spirit, you have made a covenant with the Most High to leave the domain of the flesh forever. You have entered into an agreement with your invisible self, which is far more binding than any manmade contract could possibly be.

If you agreed to go to California and remain there for a consideration to be paid by your employer, you would in honor be bound to carry out your contract. You would arrange to leave the things of this region behind you; you would faithfully seek to prepare yourself for the new requirements in that country. This is exactly the attitude you should take when you have agreed with the Father to do his will and be born into the Spirit.

You are going into a country entirely new to you, and your experiences will be strange and wonderful. The customs that prevail in the flesh consciousness will not fit the spiritual consciousness.

Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no

law. . . . If we live by the Spirit, by the Spirit let us also walk."

Are you bringing forth this kind of fruit? If not, you may know that you are not being born of the Spirit, for "by their fruits ye shall know them."

A large number of students of Truth are at this time complaining because they are having trials. They say, "We have denied and affirmed for years. We have studied science and understand it. We are faithful to the hours of meditation and are staunch defenders of the Truth, yet we do not demonstrate. Why is it?"

"If we live by the Spirit, by the Spirit let us also walk." Here is the key that will open the door of causes for you. Do you *also walk by the Spirit?*

How about the habits of the flesh consciousness? Do you still give them rein?

Remember that you cannot perform a single act without putting your consciousness into it. All things are sustained by your conscious thought projection. Every time you indulge in any of the sensations of the flesh, you are binding the I AM to the fleshly consciousness.

Spiritual thinking is the pioneer that opens the way into the new birth, but it must be followed by spiritual *acting* on the part of every faculty. "Present your bodies a living sacrifice, holy, acceptable to God, *which* is your spiritual service."

In the Sermon on the Mount, Jesus laid down the law for those who desire to follow him into the regeneration—to be born again. If you seek this spiritual birth, examine your daily life, and see if you are conforming to its requirements.

If you are angry with your brother, you will be in danger of the judgment.

"Agree with thine adversary quickly." Does this allow the intervention of the courts to settle your disputes? Did you ever know a man who went to law, to agree with his adversary quickly?

Judicial courts are not known in the Spirit, and you can *never* be born again nor expect the help of the Spirit in your affairs as long as you believe in securing your rights through such contentious channels. If you are sincere in your desire to be born into the Spirit, shun all the entanglements of the world's legal machinery. It is a snare and a delusion. Your triumphs through its methods will in the end turn to dust and ashes. "If any man would go to law with thee, and take away thy coat, let him have thy cloak also." Trust the defense of your rights to the law of Spirit, and you will be victor in every instance. You may *appear* to lose both your coat and your cloak, but do not worry. Your judge is the Almighty Equilibrium of the universe, and all men and all things are obedient to it in its "day of judgment."

Do you love your enemies? Do you bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you? This is required of one who seeks the new birth.

Are you laying up treasures for yourself upon earth, "where moth and rust consume, and where thieves break through and steal"? If so, remember the primal law of thought generation—the gluing of the ego to those things which it consciously seeks;

"for where thy treasure is, there will thy heart be also." You cannot float out into the ethereal substance of the Spirit, with bags of gold in each hand.

Do you allow your mind to drift with the current criticism of the world, magnifying the error and minimizing the good? This mental habit of the ignorant flesh is carnal judgment—darkness and ignorance seeing themselves reflected in all the universe. Beware of this subtle adversary who goes forth ostensibly to reform the world.

According to Rotherham, Jesus said to such: "Why, moreover, beholdest thou the mote that is in the eye of thy brother, while the beam in thine eye thou dost not consider? Or wilt thou say to thy brother, Allow I may cast out the mote out of thine eye; and, behold! the beam is in thine eye? Hypocrite! Cast out first, out of thine eye, the beam; and then shalt thou clearly see to cast out the mote out of the eye of thy brother."

O Son of God and Son of man! realize what and who you are. Know consciously what Jesus so succinctly stated: "No one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man," the one having his being in heaven.

Your being is in heaven—the spiritual consciousness. You descended from that high estate; by right you belong there now. You are there now if you will but realize it and will but comply with the laws of heaven. God is here now in our very midst. The Spirit is here, taking account of our every thought. The Father loves us with his infinite love. We are his in truth, and must be his in fact.

OBEDIENCE

Before the descent of the Holy Spirit upon us, we live in the intellect, and our little world is rounded by the thinking faculty. What our ancestors thought is the pattern after which we cut our thinking. To any one who claims a higher fount of wisdom we say, "Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?"

Thinking is a process in mind. All processes come to an end. Every thought has its premise, its stage of action as a reasonable proposition, and its conclusion. So the I AM that lets the sphere of its existence be encompassed by the limited thinking faculty, follows the process of the syllogism; it believes birth, life, and death to be the major, minor, and conclusion of existence. Instead of recognizing the power to think as simply a faculty of mind, it assumes it to be the whole of mind and all of itself. This identification of the free I AM with its creations brings about a world of illusions. Instead of accomplishment through an equilibrium of faith and works, it sees no way of reaching the goal except through violent and continued action. To such, existence is not the joyous dominion over many obedient powers, but the rebellious slave of one.

To be ushered into life, blindly toil a few years through its fitful maze, and then go out in darkness is surely not the method of wise design. Life must mean more than this, and it *does* mean more. Man

is the builder, and to him is given all the materials out of which to construct the temple in which he dwells. He builds in wisdom or ignorance, according to his *obedience*—his receptivity to the sphere of intelligence within him.

Simon, the first disciple of Jesus, represents a receptive attitude of mind. Simon means *hearing*—listening for the inner voice and obedience to it, when it says, "Put out into the deep, and let down your nets for a draught." When the thinking faculty is obedient and does what it is told, it is always rewarded with a great "multitude of fishes," or new ideas. It is then counted worthy to be a disciple of the Master and its name is changed to Peter. Faith, the substance of thought, then becomes the rock upon which the body temple is built. If you are living in your thinking faculty intellectually, if you believe in birth and death, you must come out of that belief. You are not exercising your rightful dominion, but are subject to error thought.

You are Spirit, the Son of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit, after which baptism you no longer labor as a carpenter, or fisher, but begin to gather together your disciples—powers of mind. This gathering together of your powers is an orderly process, and you will find that it proceeds right along the lines laid down in the choosing of his disciples by Jesus, as recorded in Matt. 4:18 and Mark 1:16. Your first power is the hearing faculty, Simon, and with him is strength, "his brother Andrew." You discover that hearing gives direction to your thinking

faculty and that obedience increases your power to control your thoughts and to make your world conform to your ideas. Then you disentangle the I AM from the thinking faculty; you take control of the thinking and direct its power according to your wisdom. But wisdom is of the Spirit. "There is a spirit in man, And the breath of the Almighty giveth them understanding."

After you have separated your I AM from the thinking faculty, you are no better off than before unless you recognize that all wisdom is from the Spirit. You can get flashes of understanding at any time, but the clear light of the Supreme will shine steadily upon you only when you are obedient and receptive to its monitions. The record states that Jesus prayed often; that he sought in every way to do the Father's will, even to suffering the utmost ignominy in order to carry out the message which he had for humanity. He always listened for the "inner voice," and was obedient to it in his meek and lowly work among the humblest class of men. To do the will of the Father was his highest aim, because his success depended entirely upon knowing that will. "I do nothing of myself," and "All authority hath been given unto me in heaven and on earth," seem contradictory statements, but when carefully analyzed they corroborate the premise that all wisdom and power come from the Spirit—and the Spirit is "given" to man. The highest development of spiritual discernment sees the I AM possessed of nothing as its own, but the *user* of all things that the Father has.

The relation between God and man is very sim-

ilar to that existing between a coöperative colony and its members. All that the colony owns, is for the use of each member to the full extent of his ability to use wisely, but he must not attempt to hoard the belongings of the colony nor claim them as his exclusive property. To know how to establish this relation between Father and Son is the object of every man, for only through its establishment can come happiness. After the I AM has come into an understanding that it is given charge of various powers, its first need is to know how properly to develop those powers. When this knowledge comes, the I AM must faithfully use all its resources in forwarding the grand scheme of creation.

Here comes up an extremely intricate and interesting point. Can it rightly be said that man possesses any powers? We say that we have judgment, love, etc., but is it not true that these belong to God, and are merely ours to use in the attainment of an object in the plan of creation, which is not yet revealed by the Father? This must be the conclusion of a logical consideration of the matter. Man is given "dominion" over all things, but possession is not conveyed. Thus you do not possess your body even—it belongs to God. If it is sick or discordant in any way, the condition must be in your idea of the body and not in the real body itself. All of God's creations are perfect; your body as it appears to him must also be perfect, and if you will stand aside and let his Spirit shine through it, you will see that it is perfect in every part.

Some of the most miraculous cures ever made have been where the healer simply saw perfection

in the patient. He saw with the eye of Spirit that which really exists, and the shadow conformed to his seeing just to the extent of his realization of that spiritual reality. The Father lets you use his substance and intelligence to build shadows about the real, but that they are shadows you learn by experience, when you might know by a shorter way. That shorter way is the way of obedience to the Spirit. Obedience comes from a meek and lowly heart—a heart that is willing to serve all and sacrifice its mortal pride on the altar of spiritual Truth. Jesus washed his disciples' feet, the most humble office. He told them, "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." This erasing of the personal man is the short cut into the kingdom of heaven. It is not a denial of oneself as a "worm of the dust," "a sinner against God," and other misconceptions of the relation of the I AM to the Father. It is a letting go of pride, ignorance, selfishness, ambition, and the thousand and one dense ideas that make the soul opaque to the eye of the Spirit.

A man's burdens are always the things he has laid claim to as his personal property, and which are thereby deprived of the sustaining ability of the All-Powerful. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Lay your burdens upon the Spirit. Say unto them, "I let you go gladly." You have no right whatever to take upon yourself any burden. To do so is to contradict squarely the universal law of Good. There is no such thing as a burden in God's scheme

of creation, and if you are bearing one, it is because you do not understand who and what you are and your relation in the great Whole.

When you carefully sift your burdens you will find that they arise from some idea of possession. You think, for instance, that you have those dependent upon you who must be provided with the necessities of life. Your idea of their claim upon you arises from your belief that they have no other protector. When you recognize an all-caring Father, who heeds even the sparrow's fall, you relinquish that idea of your responsibility, and you are relieved. Then through the mental freedom which your mind recognizes, there flows to you and those in whom you are interested greater resources from unlooked-for directions. We do not abandon our friends and withdraw all interest in them, but we recognize their equality with ourselves in the supreme Mind, and by that recognition they are freed from a mental dependency with which we have unconsciously bound them. They begin to assert their inherent capacities; they step forth with the work which the Spirit within them has chosen.

People who pose before the world as benefactors and dispensers of charity, should rightly be counted enemies of mankind. He who dispenses charity tickles his own idea of benevolence, but he is not a friend of the race. Thousands are held in bondage to the belief that they must be helped, when the blessing would be to make them see that their salvation lies in helping themselves. The most prolific burden producer is that idea that provision must be made for the needs of the future. The

childless scrimp and strive to provide a competency for old age; those with children pursue the same methods, providing for the future of their children. This fear of a future day of want has become a race belief so absorbing that the old, the young, and the middle-aged are its victims under the guise of life insurance.

If you are obedient to the Spirit you will not suffer these burdens to be loaded upon you. You will live in the present; do your highest duty every day; forget the past, and let the future take care of itself. To trust the Spirit, you must know of its guidance by experience. To those who have not learned the guidance of the Spirit, that experience must be acquired. God does not require you to follow his leading on blind trust always. You may look over all creation first and see the evidence of the invisible intelligence pervading everything, even your own body. Then from analogy you can arrive at a solution of the question whether or not that same Spirit pervades your consciousness. If you decide that it does, and you have made up your mind to cultivate its acquaintance, you may rest in the assurance that the proof will be forthcoming. The Spirit is modest; its voice is silent in a turmoil of argument about its existence. It is not found on the housetops proclaiming its presence. It is Spirit. Spirit is the omnipotent, silent principle pervading Being. You are Spirit, and must find yourself before you can communicate with the universal Spirit.

The thinking faculty is the gate through which the I AM comes forth from the invisible to the visible, and it is through this gate you must go to get into

the presence of the Spirit. Hence, we take words and go unto our God. We came out from his presence through that gate, and we must return the same way. On the inner side is the garden of Eden, but the cherubim stand there, and the flaming sword that turns "every way, to keep the way of the tree of life." That flaming sword is the inner motive that rules our thoughts and acts. It turns every way to guard the tree of life, because that tree is the precious substance of the Father.

Disobedience to the Spirit is refusal to do right at all hazards. We all know the right, but we do not always do it, because it seems to foil immediate attainment of the object we seek. We want quick returns, forgetting that "the mills of the gods grind slow, but they grind exceeding small." We want instantaneous healing of our diseases, but are loath to sacrifice the mental habits that cause them. The mind of the flesh knows that its existence depends upon keeping the I AM in its bonds, and it begs that the discord which its ignorance has produced in the body may be quickly erased without disturbing its dominion. Hence, the cry goes up from all over the land, "Heal me! heal me! as Jesus of Nazareth did those who came to him, but don't ask me to change my ideas."

Moses stands for the progressive law of the mind, working out its salvation through obedience to the Spirit. In the Egyptian darkness of its mortal state, the mind does not see its way out, nor indeed can it see, except through the eye of spiritual perception. Some people mistake spiritual perception for the reality, and refuse to take the second step of

science, which is organic realization of the truths perceived in mind. This second step is one of intricate building, stone by stone, of a living temple in which the Spirit resides forever. No one can undertake this structure of a spiritual body, until he has covenanted to follow the directions of the Spirit as revealed to him from day to day. If he depends upon teachers, healers, books, or the experience of others, he is like the contractor who starts to build after the design furnished by his architect, and instead of consulting that design and its author at each step, looks here and there and everywhere for advice as to what to do.

The image and likeness of our spiritual body is as thoroughly defined in us as is the tree in the acorn. Does the acorn consult anything outside of itself as to how it should bring forth a tree? Certainly not. It simply rests in the Spirit and unfolds from moment to moment, as moved by the impulse within. Exactly the same law is operative in bringing forth the God-Man. The external, striving, wandering will must stop its restless seeking without, and repose at the center. It must be obedient to that center, and learn the language of the Spirit. Moses was forty years a tender of sheep before he was competent to lead his people out of servitude. He learned the language of the Father in his hours of solitude, and he knew without doubting when he was called to go forth. So we must, every one, find the Father consciously in our own inner temples. We must go there day after day and ask for guidance. Mere denials and affirmations will not do it. God is Spirit. Spirit is Mind, and Mind *knows*.

It is not an abstraction that dwells in a vacuum to be invoked by some magic formula, but is must be cultivated and communed with as a child with its parent.

Thus the reality of living is to live as Jesus of Nazareth lived—one with the Father. Our ideas should be what we have realized in and of ourselves, not what we have learned from books. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." We must know him as nearer, dearer, and closer in consciousness than father, mother, wife, husband, or friend. He must be to us the indwelling love and intelligence that leaps forth at every word we speak, every thought we think. He is at our right hand and at our left. He is within us and without us. He dwells in a halo about our heads. His thought vibrates upon the tympanum of our minds, and we speak the divine words of health and hope to all worlds.

God is our Father-Mother, the one inspiration of all we do, all that we are. Why for a moment ignore this one All-Power? Why look to the insipid without when the inspired within forever sparkles with the vintage of eternal youth, health, wisdom, life?

God is. Man is. We are now in the presence of that eternal Is-ness—Osiris and Isis are now our Father-Mother as fully as they were of old Egypt. The mighty works of those men of antiquity are possible to us, when we acquaint ourselves, as they did, with the power within. Let us not look abroad for power or wisdom, but seek at home. There in the silent recesses of our own souls we will find the

pearl of great price. The well of living water must spring up within us. We are his beloved, and nothing short of his opulence will satisfy us. Let us no longer stay in that far country and tend the swine, but let us come home to the Father's house. We will be thrice welcome. Our lives will spring up with new vigor, and the blush of youth will return to our cheeks, when we know that the eternal fount of life forever bubbles up within our souls.

It is your mission to express all that you can imagine God to be. Let this be your standard of achievement; never lower it, nor allow yourself to be belittled by the cry of sacrilege. You may attain to everything you can imagine. If you imagine it is possible to God, it is also possible to you. Whatever possibility your mind conceives, that is for you to attain. This is the law—let none belittle himself, nor dwarf the Supreme by trying to annul it. "All things that are mine are thine, and thine are mine."

God is, and we are. Let us live in his world—not a world to be tomorrow, next month, next year, or next century, but here and now. God's beautiful universe is all about us, only awaiting our acknowledgment of its presence. Let us know God and live—live with love and joy, health and peace, here evermore.

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn thy glories shine,
And all things fair and bright are thine.

When day, with farewell beam, delays
  Among the opening clouds of even,
And we can almost think we gaze
  Through golden vistas into heaven—
Those hues that make the sun's decline
So soft, so radiant, Lord! are thine.

When night with wings of starry gloom
  O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
  Is sparkling with unnumbered eyes,
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.

THE CHURCH OF CHRIST

He came unto his own, and they that were his own received him not.—John 1:11.

The pure doctrine of Jesus Christ has never been popular with those who like formality and rites in religion.

The disciples of Jesus Christ were from the ranks of the common people, unlearned in the lore of the scribes and without reputation, religiously or otherwise. They, in their turn, became filled with the Holy Spirit, and did unusual works in healing and teaching, yet their converts were not largely from orthodox circles. It was the "common people" who gladly heard them and their Master. The aristocracy and the organized church opposed them at every turn. They were stoned, quartered, and burned, and their doctrines never became the popular religion. Pure Christianity was literally killed in less than three hundred years after the crucifixion. What is called Christianity is a combination of paganism, Israelitism, and the letter of Jesus' doctrine without the spirit.

This heterogenous mass became acceptable because it was sanctioned by kings and enforced as the church of the state. As it had a little from all the religions, it offered balm to the forced worshipers from each sect, and thus became quickly popular.

It is not the doctrine of Jesus Christ, however, and never has been, in any of its many forms and sects. Here and there a gleam of truth has come to

spiritually awakened devotees, and they have broken away from the institution and formed newer and higher standards of truth; but all have been far short of the original doctrine set forth by Jesus and his disciples.

Jesus Christ never organized a church on earth, nor did he authorize any one else to do so. He said to Peter, "Upon this rock I will build my church." He did not tell Peter that he was to be the head of the church, with a line of popes to follow. He said, "I will build my church." Jesus Christ is still the head of his church, and its only organization is in Spirit. Whoever attempts to organize it on earth with creeds, tenets, or textbooks of any kind or description as authority, is in direct opposition to his word and example. He gave but one guide, one source from which his followers should receive their inspiration—"The Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

The puerile claim that this promise was for his immediate disciples only, is hardly worth considering, because of so many texts in which he plainly states that his ministry and words are for the world. In the same chapter with this he said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

It was this same Spirit of Truth in Peter that perceived the Christ, and of which he said, "Flesh and blood hath not revealed it unto thee, but my

Father who is in heaven." This revealment of Truth direct from the Spirit, is the rock upon which the one and only church of Jesus Christ is built. All other authorities are spurious.

That the one and only true church of Christ is without authority or head on earth, is evident from the accepted words of Jesus himself. He never authorized the history of his life as recorded in the Gospels, so far as known; yet, accepting them as such history, on their face they bear out the claim of a spiritual church, with only the Holy Ghost as mediator between man and God. It is evident that Jesus saw the tendency among men to make idols of the Scriptures, and it was his aim to do away with that sort of idolatry. Instead of a command to "search the scriptures," Jesus reprimanded the Pharisees in John 5:39, in these words: "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me."

It is the eternal binding of the thoughts to some external authority in book, creed, or tradition that keeps men in bondage to the lower world. When the mind is perfectly free to search out the higher truths of existence, there flows into the consciousness a vigor and virility that set in motion all the crystallized thoughts, and fresh life stirs the whole man. Instead of confining the Infinite God in the little being of parts and passions conceived by some good but ignorant "church father" of bygone ages, the open mind flows forth in its own native freedom, and its God is a whole universe, larger in every way than was his of the limited concept. So it is with all

the questions of doctrine that form the stock in trade of hereditary religion. What our forefathers discussed a life time, fought bitter battles over and left undecided, the free minded man sees through in a moment's consideration. He sees through it with unerring accuracy, because his point of view is far removed from the narrow bigotry engrafted by creeds and dogmas into the susceptible mind of the infant churchman.

The mind of man is like a clear stream which flows from some lofty mountain. It has nothing at its point of origin to corrupt or distort it, but as it flows out into the plain of experience, it meets the obstruction of doubt and fear. It is here that dams are built, and its course turned in many ways.

Whoever formulates a creed, whoever writes a book claiming to be an infallible guide for mankind; whoever organizes a church in which it is attempted, by rules and tenets, to save men from their evil ways; whoever attempts to offer, in any way, a substitute for the one omnipresent Spirit of God dwelling in each of us, is an obstructor of the soul's progress.

But those very things are the first attempted by the mentality that is not in constant openness to the influx from the Father. Man is by nature an organizer. It is his function in the Godhead to formulate the potentialities of the Principle. It is through man's conscious ego that the Father makes himself manifest to him as Infinite Externality. The within and without are *one*, only when man recognizes that he draws all his life, substance, and intelligence from Infinite Spirit welling up within him.

Many have caught sight of the fact that the true

church of Christ is a state of consciousness in man, but few have gone so far in the realization as to know that a temple is also constructed in the very body of each man and woman, in which the Christ holds religious services at all times. "Ye are a temple of God," was not symbolical appellation, but a statement of architectural truth. Under the direction of the Christ, a new body is constructed by the thinking faculty in man; the materials entering into this superior structure are the spiritualized organic substances, and the new creation is the temple, or body of Spirit. It breathes an atmosphere and is thrilled with a life energy more real than that of the external form. When one who has come into the church of Christ in this ultimate, feels the stirring within him of this body of the Spirit, he knows what Paul meant when he said, "There is a natural body, there is also a spiritual *body*."

Most of the opposition to the church of Christ comes from those who have never felt the stirring within them of this spiritual body, and they refuse to believe the experiences of those who have. They live in the intellectual-spiritual, and when the Holy Spirit proceeds to organize an abiding place within them, they refuse it recognition, and call it "mortal mind," "the devil," or "an unclean spirit."

It is this blasphemy against the Holy Ghost that Jesus said could not be forgiven. Everything that a man does or has done, the Father freely forgives except the cursing of his Holy Spirit by calling it an unclean spirit. He who understands the law of mental action, can easily see why this cannot be forgiven. Mind organizes its states of consciousness

according to methods inherent in Being. First is the idea, which is the center in which the form is generated. This form is projected from that center to a circumference, and in its line of structure in the consciousness of man, it proceeds to occupy the place of preëxisting forms. The idea of perfection held in the mind, will build a body having for its attributes all the harmony possible to the organism in which it is born. "God giveth it a body even as it pleased him, and to each seed a body of its own." That "seed" is the true idea held on your mind, through which the Holy Spirit nourishes and grows in you the new body.

If you refuse to receive the sensible ministrations of this Holy Spirit, you, of course, cut off the builder of the eternal temple in which God makes his permanent dwelling place in you.

When you refuse to receive this baptism of the Holy Ghost, your flesh is not quickened, and it must eventually go back to dust. In such a case, you are again sent to school to learn the lesson in another earthly experience.

This is the law. Let him who hath ears, hear the law; let him not oppose the construction of the temple which Spirit builds in obedience to the thought held by the mind, and his body shall become an enduring, deathless habitation of the living God. Let us, each one of us, see to it that this opposition to Christ and his methods is not found within us.

If our teaching has been such as to disparage the entertainment of the new sensations in the body, when in prayer or in the silence, let us cast those ideas out of our minds and throw ourselves wholly

into the care of the Spirit. The mind of the flesh vigorously opposes this newcomer in its domain, and if you side with it and ignorantly cast out the Spirit, you will find yourself eventually without a body. You have sinned against the Holy Ghost, and are homeless in consequence.

Pronounce every experience good, and of God, and by that mental attitude you will call forth only the good. What seemed error will disappear, and only the good will remain. This is the law, and no one can break it. The adversary always flees before the mind that is fixed on the pure, the just, and the upright. There is no error in all the universe that can stand for one moment in the presence of the innocent mind. Innocence is its own defense, and he who invokes the Father with pure motive and upright heart, need not fear any experience. God has not forgotten his world nor the children of light. It is his will to build in you his eternal habitation, and he will do it in a manner so attractive that you will be delighted with the process, after the first few moves have been made. It is not always pleasant to tear down old brick and mortar, but when the new structure commences to go up, there is rejoicing.

So you will find in your experience with the work of the Holy Spirit in reconstructing your organism that the present structure must be literally torn down atom by atom. It is in its present state temporary, and without the conscious life of the indwelling Spirit. You, with the race, have separated yourself from God in consciousness; that separation extends to the body, which is the most remote plane of your consciousness.

In returning, the Father, the innermost of you, the Spirit which is and ever has been pure, first recognizes its true estate. This recognition is on the plane of causes, the ideal, and may remain there for a long time. But the law of seed time and harvest prevails here, as in the natural world, and the *idea* is the "seed" which will spring forth from its subjective realm. This, when watered by the Holy Spirit through your receptive thought, grows a new organism which will be a permanent battery from which you will radiate the transcendent powers of the Spirit forever and forever.

When this is done, creation is a perfect, homogeneous symphony of life, light, and love. Discord is eliminated; sin, sorrow, and everything that in any way interferes with the highest ideal of existence are dissolved, and man realizes that his dominion is to be the obedient outlet of the inexhaustible inlet. Herein is God glorified, that his inexhaustible resources are not limited by man, but allowed full and free flow into a universe without height or depth, without beginning or ending.

The true church of Christ is never organized upon the earth, because the minute that man organizes his religion, he ceases to be guided wholly by the free Spirit of Truth, and to that extent he falls away from the true church.

Many of the Protestant sects were, in their incipiency, very close to the original church. Wesley was led by the Spirit, and his ministry was characterized by a spiritual glow and power that was felt all over the religious world. He was free; he had the freedom of Jesus Christ back of him, yet he and

his followers were despised by the organized church, and it was a stinging epithet to be called a "Methodist."

The church of Jesus Christ still waits for a ministry that will represent it as it is—an organization in heaven without a head on earth, without a creed, without a line of written authority. This church exists, and must be set up in its rightful place—the minds and hearts of men. It can never be confined to any external organization, and whoever attempts such movement, by that act ceases to represent the true church of Christ.

There is need of such a church, and it is imperative that it be set up. Whoever advocates such a setting up, may for a season expect the opposition of the organized institutions on every hand, but the final outcome must be victorious.

There can be but one leader for man in his search for God—the Spirit within him. When he unreservedly gives himself up to this Spirit he finds that the old world of forms and their limitations are no longer of interest. A new world is opened to his vision. What was the goal of his human life, becomes a mere toy to his expanded concepts of God and the destiny of man.

He finds that the church of Jesus Christ is not a church at all, under the new definition. He has looked upon his religion as having to do with the salvation of his soul—a sort of school in which he is coached in catechism and creed, that he may be prepared to go to a place called "heaven," after death.

When the true church is revealed to his soul, all this illusion of the animal man is dissolved. He

finds that the church of Jesus Christ has to do with the world right here and now; that it is not a religion, as he has been accustomed to regard religion; that it is an organic principle in nature working along definite lines of growth in the building up of a state of consciousness for the whole human race.

Thus the church of Jesus Christ is an exact science. It has its part in the economy of Being, as the organizer of the unorganized. It does not refer to things abstract, but to things concrete. Whoever looks upon it as an abstraction has wholly misconceived it.

God never performs miracles, if by this is meant a departure from universal law. Whatever the prophets did, was done by the operation of laws inherent in Being, and open to the discovery of every man.

Whatever Jesus of Nazareth did, it is likewise the privilege of every man to do. The ability to do such works as he did, is simply a question of discernment. Discernment comes through the functioning of an orderly organic structure in the soul of every man. It is first a state of consciousness, a perception of what is in the potential; this then formulates itself into a working structure that becomes in every man the permanent church of Christ.

The church of Christ covers every department of man's existence, and enters into every fiber of his being. He carries it with him day and night, seven days of the week. He lives in it as a fish lives in water; as he becomes conscious of its enveloping presence, he is transformed into a new creature. Life

becomes an ecstasy, and his cup is full to overflowing.

The burdens of the human drop out of sight just as fast as the organic church is constructed. The construction of this church is orderly, definite, and exact. It is not done in a moment, but, brick by brick, the man is built from the within to the without, a new creature in consciousness and in body.

This means that your body will be so transformed within and even without, that it will never go through the change called death. It will be a resurrected body, becoming more and more refined as you catch sight of the free truths of Being until it will literally disappear from the sight of those who see with the eye of sense.

This is the way in which the last enemy, "death," is to be overcome. The corruptible shall put on incorruption right here and now. Be careful not to defer this change to some future state, some "day of judgment," some sound of a "last trump," but recognize it in the light of an organic change going on in and through your body, from day to day, until you literally shine with the glory of the noonday sun.

This is the promised New Jerusalem, a city in which neither the sun nor the moon is necessary. This is the city of God within you, and your body shall become so illuminated by the brilliancy of your mind that the light streaming forth will be brighter than that of the sun. This is not a fancy sketch, but a statement of facts based upon spiritual dynamics, of which the body is part.

Metaphysicians in this age have caught sight of these possibilities of man when he consciously rec-

ognizes his relation to God and proceeds to carry out in thought, and to act *right here*, that which he perceives to be true in Spirit; but many of them are not wise in their methods of attaining the ultimate organic building. They have made connection with the realm of ideas, but are loath to comply with the requirements of organic growth from the generative idea, to its concrete structure. This growth is the construction of the church of Jesus Christ in each one of us, and it is a most delicate and intricate process. No external architect is here allowed; only the Spirit can tell what is necessary from day to day, and the Spirit can be heard only by the attentive ego.

If you have any ideas of your own as to how this new body is to be constructed, drop them immediately. If you have been before the public as a teacher of Divine Science, and have set up in consciousness abstract theories as to the unreality of the body and its sensations, you must be willing to give them all up, before you can be received into the regeneration. Although you may have served the Truth long and faithfully, do not be rebellious if all your labors seem as "dust and ashes." The rebellious Israelites never got into the Promised Land. You must be obedient. You must be willing to give up all your plans, your hopes, and your ambitions. The Spirit wants your *attention* only. If you have done good, you will be rewarded in the process, but you must not claim your good as a merit card which gives you any preference in the regeneration. You must be willing to become as nothing in the sight of men—literally crucified for your good works. Then

the personal mentality loses its center, the atoms of your being swiftly change their polarization from the material to the spiritual plane, and you come forth from the tomb of sense with a body of light.

THE LORD'S BODY

The teaching of Christianity is that the human race was originally in a beautiful garden, a state of consciousness described as Paradise. Here were placed before the race two ways of attaining knowledge—one through experience, the other through the inspiration and guidance of God; and they chose the diverse, or hard way. They followed Satan, thinking that, through experience, they would get wisdom and pleasure. In their ignorance, they fell short of the law. They did not know how to take advantage of the forces of mind, and the result was the death of their bodies.

But there was promise of restoration; that men should come back into that paradise or place where eternal joy and satisfaction exist; that, through Jesus Christ, the original life of man should be restored. Jesus Christ understood the law of God, and came to show us the way to live our lives, to resurrect ourselves out of sin and death into immortality. He resurrected his body and promised that those who keep his sayings and follow his law shall likewise resurrect their bodies; and yet nearly two thousand years have passed and no man has demonstrated the resurrection, so far as we know. The teaching has been sidetracked and misunderstood. The popular Christianity of the day tells us that resurrection is of the soul! that it is to take place after death, or in some future time, and that everybody must die.

Now a new consciousness, a new understanding of this great teaching of Jesus Christ is needed. We are beginning to understand it scientifically. Our physical scientists are showing us in their laboratories that life should be continuous. They tell us that the functions of our bodies are self-perpetuating if rightly directed. There is no reason why they should be destroyed. All about us are the forces that enter into these bodies, and the elements that are found in chemistry, are also in the body of flesh.

The inner intelligence is able to reconstruct the body; the elements for rebuilding are around us and in us. All conditions join to make possible the development of an immortal structure which shall express man in his true nature. The intuitions of the soul emphasize the point that deathless life here and now is the life which God has appointed us to recall and develop. Not until we have done this, can it be said that we have availed ourselves of the Jesus Christ redemption, or that we have our abiding place in the Lord's Body.

Why have we failed for these two thousand years? Because we have not understood and applied the Divine Law. The early disciples evidently caught sight of the great truth that man has within himself this resurrecting power to overcome disease and sickness, but they did not fasten it strongly enough in the race experience, and man has gotten back into the old adverse thought.

We must first reduce our religion to *facts*. What do we *know* about it? Verily, "by their fruits ye shall know them." The fruit of your thought is

your body, and you can judge your thought by the character of your body. So also you can change your body by changing your thoughts. Then here is the key to the situation: To resurrect this body we must change our thoughts. Every thought must be in accord with absolute Truth, and there must be no adverse thought. We must separate ourselves from all thought of sickness, weakness, and death. They must have no part in the consciousness of the one who would follow Jesus Christ.

Divine metaphysicians take special care that they are logical in their reasoning. They hold that all truth has its origin in Divine Mind. Whatever we can conceive as being true, must work itself out in creation, and if the creation seems to fall short of the Divine Perfection in any way, it is a fault on our part; either we are not seeing the whole, or we are lacking in understanding. And if we hold to our logic that the Good can create nothing but good, it will bring us to the right conclusion, and the manifestation will always prove itself. Holding to this logic of the mind, and the conclusions of the mind, we find that there are two creations—Divine Mind idealizes that which it afterward brings forth, just as a man works out in his mind his invention before he makes the model. God is the all-potential Mind. God creates first in thought; his idea of creation is perfect, and that idea exists as a perfect model upon which all manifestation rests. The body of man must rest upon a Divine Body Idea in Divine Mind, and it logically follows that the inner life, substance, and intelligence of all flesh are perfect. But you say, "I have not a perfect body; my body is not the

perfect idea, because I can see it is material." It may be that you do not understand; that you do not discern the "Lord's Body," which lack, Paul said, was the cause of weakness and sickness and death.

We have a perfect body in mind, and that perfect mind-body is expressing itself through our I AM, or the Lord God in us; it is bringing itself into manifestation just as fast as we will let it, just as fast as we perceive God in the flesh. Do you not see how closely you must follow and hold yourself in the true logic? Plato said, "Pure reason is the highest faculty of the mind." Many people wander away from pure reason because it does not seem to agree with the sight of sense. They say that there is evil and error everywhere; that it cannot be, then, that good is the reality of God, man, and the universe. The creative law makes man responsible for the bringing forth of the divine perfection. God finished his work in the ideal, and we are making it manifest. If your body is not perfect, it is because you have not let into your consciousness all of these perfections which exist for you in Divine Mind, and which would be fully expressed through you as they were in Jesus Christ, if you would discern the truth of the real ideal body, called the Lord's Body.

Then if I want to see the real expression of Divine Mind in my body, all I have to do is to image it mentally. I must put my I AM identity into it and affirm that the perfect body, as idealized by God, is now manifest in my hands, in my feet, in my heart, and in every part of my organism. Is that good logic? Of course it is. Will it work? Of course it will. This is the real secret of metaphysical

healing. In the beginning the Word was God, but the Word became flesh and dwelt among men and they saw his body, his glory, and his perfection. Then Jesus Christ was the Word or Idea of Divine Mind made manifest in form. Jesus saved his body from dissolution, and raised it up to the heavenly estate, which is substance so pure that no disintegrating force can be found in it. This gives an importance to the body beyond the usual estimate. People think that soul salvation is the object of the Christian life, but Jesus and Paul laid great stress on the ability of man to "lay it down, . . . and take it again," even this "temple of God."

Can we save our bodies from death? Yes; by seeing them as the very temples of God; and that means more than looking at them as if you were looking through a telescope. You must see the body with your mind. See it with something more than the intellectual mind. See it with Jehovah, the Lord God within you.

When the Perfect Man is conceived in pure reason, the reason of Spirit, and man sees himself as he is in God's mind, the Lord's body begins at once to appear. We can all see our bodies with the "single eye" that Jesus spoke of, and through this faith in the reality of the invisible body regenerate the flesh. The body is wonderfully obedient to the I AM mind. It hastens to do its bidding, and is renewed and transformed by a thought. But so many of us see the body as it appears to mortal sense, and by thus seeing it, we put it under the laws governing that kind of body.

The real continues; the seeming passes away.

We know that we are healed by right thought, that we can and do raise these sick bodies and restore them to health. Where is the limit to that healing? There is none. Can you not go right on and perfect the manifestation of the Body Idea as it is conceived in Divine Mind? That is where pure reason and logic sustain us. It does not make any difference how many people have died or how many are going to die, the logic is good if it proves the healing of a single ill. It is a real pleasure to know that there is somebody behind this universe; that there is a real God; that life is something more than the mere piling up of material things; that we can become the real man and that all the pure ideals can be fulfilled here and now.

The real body of God is a live body. It knows. It is a living body. Above all it is a beautiful body. And God himself is to be in that temple, and it will not be necessary to have any external light, for the Light celestial will illuminate the redeemed body in which God takes up an eternal habitation. It is wonderful how quickly the body responds to thoughts of life and health, and how you can get a flow of health instantly, if you hold the right thoughts. Just closing the outer sense and holding the thought that you are the perfect manifestation of Divine Mind will often heal the body of its ills. We see the disease and cling to it, when it is trying to get away, all the time. Disease is not natural, and it knows it. Then relax a little and let the Spirit carry on its perfect work in you, and all at once evil or sick conditions will disappear and you will be whole. All good healers will tell you that their

best work is done by simply letting go and realizing that there is but one universal Mind, and that that Mind makes a perfect body for every man.

We see this law proved again and again in the healing power of nature. All doctors admit that the body is naturally restored to health; that neither they nor their drugs do the healing. What causes this restoration? The Divine Idea of perfection. So our bodies really are the temples of the living God. These so-called material bodies have within them and about them the divine perfection. Do not make any separation. Hold that your body is spiritual, and do not hold anything less. It does not make any difference how much your flesh cries out. It may be that flesh and blood and bones can be expressed in a larger and better way; that is for you to determine—but insist upon the truth. Carry out that living, true Word which every one of us knows to be the offspring of Divine Mind. "And the Word became flesh, and dwelt among us."

THE RESTORATION OF GOD'S KINGDOM

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes on forever 'twixt that darkness and that light.

—*Lowell.*

The promise that the garden of Eden will be restored on earth, is older than the Bible. Other bibles of other peoples far antedating the Hebrews, prophesy a time when man shall possess the earth in peace and plenty; a time when the elements shall be subdued, disease and death eliminated, and immortal life in the body be again set up. It should be observed that all prophecies to this end that come through mystical channels, say that this is a state to be regained. They do not hint at evolution, as understood in modern thought. But the students of physical science arrive through their deductions at virtually the same conclusions as to the ultimate condition of humanity.

They also agree that this condition of peace and happiness will be brought about through causes originating largely with man and his acts. In other words, its consummation will depend upon the wis-

dom and energy with which men act at certain crises in history. These prophets, both ancient and modern, say that we are now at one of the most vital turning points in our experience. They get at it in a variety of ways, and they differ widely in minor points, but they are unanimous in their conclusions that now is the time foretold by prophets of old, and reiterated by prophets new.

But it does not require the prophet's perception to discern the signs of these times. The dissolution of the old and the birth of the new are manifest in every walk of life. For instance, the thought that has been held inviolate for thousands of years about the opaqueness of matter has recently been shattered. The materialist and his world are no more. This, however, is only a minor example of the astounding swiftness with which the material sense of things has been dissolved in recent years. The past half-century has witnessed more of this than the history of all the world records before. The past ten years have accelerated this dissolution at a tremendous pace, and a prominent scientist says that the changes have been so many that the textbooks of nearly every science will have to be re-written. Yet those who are watching the mental realm know that still greater changes are going on there. The religious world of a few years ago does not exist today. There is but one sect in all Christendom that stands by its creed and carries forward its work in the old lines. All the others are shaken to their foundations. Their creeds and dogmas are skeletons in their closets, which they do not care to talk about.

In politics and in government the same upheavals are at work. The rights of men are no longer theories; they are about to become real conditions in the world of affairs. So from any plane of observation which may be chosen, we can assert with the conviction of truth that a crisis is here. Something is happening. All along the line are evidences of the birth of the Prince of Peace. A higher state of consciousness is bursting full blown upon the whole race. It is everywhere; and those who are most open to its influx are being rewarded. The power is abroad in the earth, and it calls to men and nations, "Come up higher."

All this presages a new state of consciousness for the whole race. It is the beginning of the visible reign of the Christ, whose seed-man was Jesus of Nazareth. Every state of consciousness is first planted as a seed-idea by some one man or woman. So Jesus of Nazareth planted the seed-thoughts that are now springing up in so many forms and shapes. He it was who went into all the domains of thought and formulated ideas that have waited for a people who could comprehend and utilize them. We are that people. The dawn of the millennium is in our keeping. We possess the keys that open the gates of the New Jerusalem.

It should not be assumed that this refers to any particular sect or class, but to all people of this great time who are open to spiritual understanding. The keys are presented to those who come into a perception that all is mind, and that all things and conditions are representative states of consciousness, produced through the free action of the I AM in

every man and woman. This is the key which is being intrusted to many in this great day of the Lord.

But the possession of this key is not all. A key is for use. We may know all about the way mind formulates states of consciousness, and all about our relation to God, but unless we have made a change in our consciousness and realized, in a measure at least, the presence of God in our minds, we are not using the key. Theory is one thing; practice is another.

The balanced mind no longer seeks to do evil, and the factor of evil no longer enters into its problem; but a proper discrimination between the enduring, permanent things of existence, and the transient and evanescent is not so common. To choose wisely in this respect requires wisdom and spiritual perception. Those who are unconsciously building on the shifting sands of the material world are many. They try to perpetuate the existing state of things by calling them spiritual, and their ideals are but little removed from the materialistic. The "new heaven and the new earth" are not to be darkened nor cumbered by any conditions that exist today. All things are to be made new. This is the promise of all the prophets of all the ages. There is to be no more war, nor sorrow, nor crying, nor pain; hence, all conditions that cause these must be destroyed.

Our ideal world must be formed in mind on a very high plane. We may choose to build it from the standpoint of the most transcendent dreams of humanity's perfection. Nothing less will answer, and all attempts to bring forth the new civilization

upon any lower plane, will mean failure to the true metaphysician of the Jesus Christ school. Jesus Christ has a distinct school. He has his ideals; they have been sown in the minds of men, and will surely come to fruitage. He saw a people here on earth with all the powers of the gods, but he did not look to governments, nor churches, nor industrial movements to bring about the civilization he planned.

His kingdom is now ready to be set up. The conditions are ripe for it. It is open to all, but only those may come in who are willing to give up all their ideas of earthly possessions for it. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." This admonition still holds good, and its fulfillment is capable of visible realization by those who are willing to accept the conditions. But it is not to be attained in the Ananias and Sapphira way. There can be no reservation. Every earthly link must be broken, every mortal love crucified. This was the way by which Jesus of Nazareth got into this kingdom, and his way is the way we must employ.

It is not for us to quarrel with the conditions of the world, nor take upon ourselves the burden of righting them. That is a long, circuitous route into the kingdom, and those who are choosing it have many weary years of waiting before them. We are to accept that which is now prepared for us. The feast is ready, and the invitations are out. This is no longer a parable, but an exact statement of that which really exists in the very atmosphere of this planet. There is a state of consciousness, which can be attained and is being attained by men, where

all things are provided to fulfill the desires of the regenerated souls. It is not removed to some problematical heaven, nor is it on some distant planet; but right here in our midst are the form and substance of that condition promised by Jesus Christ.

The day is not distant when this kingdom will have its place in the geography of this people, and those who have chosen it, will be known to exist under laws and through means beyond the ken of the Adam man. The way into this kingdom is through the mind, and its doors all open in response to *words.*

If the "kingdom of heaven" which Jesus so often referred to, is a city with golden streets, in the skies, he could easily have located it; but he did nothing of the kind. On the contrary, he again and again gave illustrations to show his listeners that it is a desirable condition which can be brought about among them by the power of the Spirit. He did not speak of it as situated anywhere in particular, or say that it could be attained quickly. For instance, in Luke 13, "Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof." And again, "It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened."

It is a great mystery how these comparisons of heaven ever came to be construed to refer in any way to a locality in the skies. What relation to a city with streets of gold has a mustard seed, planted

in the earth and springing forth into a tree? or a little cake of yeast fermenting a baking of bread?

A remarkably strange lot of comparisons this wise one used, if he had in mind a place where the good were to go after death!

But he never pretended to represent any such thing. His command to his disciples fully carries out his idea of the kingdom of heaven. It was a *condition* to be brought about in the affairs of men. It was to grow from small beginnings, like the mustard seed or yeast cake. His disciples were sent forth to sow this seed in a definite way, by carrying into the midst of men the signs that evidence the power of the Spirit through which the kingdom of heaven is to be established right here on this planet. There is no basis for any other view. All the visionary theories about a place called "heaven," are founded on John's symbolical description of the New Jerusalem, which was a picture in imagination of the fulfillment on earth of the very movement inaugurated by Jesus, and by him described as having such small beginnings. The city which John saw, was among men. "Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." This all describes what is to take place *here among us*. No reference is made to its being among angels, nor that it was *established* at the time that John saw

the vision. It means that heaven is to be consummated in new conditions on earth.

If the kingdom taught by Jesus is in the skies, why did he direct his disciples to pray, "Thy kingdom come. Thy will be done, as in heaven, so on earth."

The fact that the kingdom of heaven is at hand and "within you," the sense man totally ignores. He does not see beyond the range of the three limitations of space, hence cannot cognize that which lies within and is interlaced on another plane of phenomena. The kingdom of heaven is not only an ideal realm in which all possibility is freely transformed into externality, but it also has its externality, as tangible to the higher faculties as are the aspects of nature to the sense man. It has its working plans, and it executes them with a fidelity and an accuracy not comprehended by the lax methods of the lower plane. So you who have looked at the kingdom of heaven as a potentiality to be made by the power of your word, should change your base and see it as it is—a real place already formed, and waiting for you, as a bride adorned for her husband.

It is here all about you; the knowledge of its presence only awaits the opening of your interior eye, the "single eye" which Jesus taught. When you look with this eye your whole body is made full of the light which is neither of the sun nor the moon, but of the Father.

As a disciple, it is not necessary that any one should know all the intricacies of the metaphysical law; he has simply to act on his inspiration. He needs only to preach the kingdom of heaven at hand,

and it will so manifest itself. Electricians do not know what electricity is, nor have they compassed its laws. They have found that an unknown principle in nature, is made manifest when they observe certain conditions. They simply make the mechanical apparatus, set it in motion, and the invisible unknown becomes visible.

In the world of ideas, the metaphysician has discovered that there is a realm having potentialities whose depths he has not sounded. This realm is to him the greatest storehouse of Wisdom and Life, and he finds that his own center of consciousness is like unto it. He is essentially one with it. His thinking faculty represents the mechanical device through which this All-Principle is made manifest. His *word* sets the machinery in motion, and results follow in the realm of ideas in manner parallel with those in the realm of dynamics. When you know this, you have the working plan upon which is based discipleship. Then go forth and preach, "The kingdom of heaven is at hand." As to defining what that kingdom is like, you must be guided by the Spirit of Truth alone.

The great Master could not describe it to men on the sense plane except in symbols. He said it was like a pearl of great price, to possess which the discoverer sold all that he had. He compared its growth in the mind to a small seed or a little leaven. He summed it all up in these words, "The kingdom of God is within you."

You cannot understand mathematics until you have studied mathematics; neither can you understand what the kingdom of heaven is like, until you

have studied that kingdom on its own spiritual plane.

Awake! thou that sleepest in the sense mind! Rouse yourself, for the kingdom of heaven is at hand. You are a king! Bestir yourself; the Christ of God is born in you, and the hour of your reign is at hand!

HOW MENTAL HEALING IS DONE

From a study of the foregoing lessons, you should be convinced that man and the universe are under the direct creative power of a supreme Being—name it what you will; and that man needs but to conform to the laws of creative Power to be healthy, happy, and wise. It logically occurs to you that all healing methods, whether applied to self or others, consist in making a unity between the individual and the universal Consciousness. No man heals himself or another; the supreme Mind does the work. "The Father abiding in me doeth his works," said Jesus. This is the testimony of all the truly wise.

The first move in all healing is a recognition on your part and on the part of your patient, that God is present as an all-powerful Mind, equal to the healing of every disease, no matter how bad it may appear. "With God all things are possible." The best way to make this unity with the Father-Mind, is by prayer. "God is Spirit," and he has a kingdom or ruling center in every soul. Do not look up or out for God, but "pray to thy Father who is in secret"—silently within your own soul—"and he will reward you openly." Many healers use the Lord's Prayer at the beginning of every treatment. Talk to the Father as if he were a present identity. He is visible to your soul, and when you have attained that certain inner confidence called faith, you

will realize his presence as clearly as you realize visible things. When you have stilled the outer senses and are quiet, you are in the mental realm where thoughts are obedient to the Word. Error thoughts must be told to go, and true thoughts must be called to take their places.

Thought causes are so complex that it is impossible to point out in all cases the specific thought that causes a certain disease; but twelve fundamental mind activities lie at the base of all existence, and when any one of these is sounded all the others give attention.

Nearly all sick people lack vital force, hence the Life treatment is good for all. Hate, anger, jealousy, malice, etc., are almost universal in human consciousness, and a treatment for Love will prove a healing balm. Fear of poverty burdens most people, and the Prosperity treatment will be effective. Do not be afraid to use the statements in healing, as a whole or in part; they will always help and never hurt any one. Remember the object of all treatment is to raise the mind to the Christ Consciousness, through which all true healing is accomplished.

SAMPLE TREATMENTS

FEAR, ANXIETY, WORRY, DREAD, AND SUSPENSE

These thoughts cause the mind to become tense, thus shutting away the great Helper, the Spirit of Truth. Say silently, "I am now free from fear, anxiety, worry, dread, and suspense. I have faith in and trust the Holy Spirit to protect me, to provide for me, and to bring all my affairs into Divine Order."

NERVOUSNESS

The mind sends its messages along the nerves; the nerves, themselves, being a form of mind, get into a chronic cross-current condition from repeated anxious, worried, fearful thoughts, and the many forms of "nervousness" result. This idea must be specifically denied and the Truth affirmed. Say silently, "I am not subject to any kind of nervousness. My nerves are harmonized, peaceful, and poised in Spirit and in Truth."

NOTE—Deny the mental cause first, then the physical appearance. "Nervousness" is produced by worry, anxiety, etc. These mental conditions should first be healed, then the secondary state which they have produced in the body must be wiped out, and the perfect condition affirmed.

COLDS, GRIPPE, AND INFLUENZAS

Affirm: "Spirit is not subject to heat nor cold. I am Spirit. I am the positive force of Being, and I put out of my consciousness all negative thoughts. I do not believe in that thing called 'a cold,' nor do I admit for a moment that it has any power over me. I am Spirit, free-flowing life, and my circulation is equalized in God."

INDIGESTION, DYSPEPSIA, AND STOMACH TROUBLES

Treatment: "My understanding is established in Spirit. I know the relation between mind and body, between thought and substance. I agree with what I eat, and what I eat agrees with me. I am at peace with all men and all things. I do not resist nor antagonize anybody or anything. My

stomach is strong, wise, and energetic, and I always think and speak of it as in every way capable of doing the work given it to do. I do not impose upon my stomach by overloading it. I am guided by Divine Wisdom in eating and drinking, and I follow its dictates, instead of sense appetite. I am no longer anxious about what I shall eat or what I shall drink. I am not hurried nor worried, but rest after each meal from all the cares of life, and give my stomach opportunity to do its perfect work under the Divine Law."

ALL LIVER TROUBLES

Treatment: "I am not misjudged nor do I misjudge others. I do not criticize nor condemn. I do not hold bitter, revengeful thoughts against others. I do not think that I have been unjustly treated. God-Mind is my supreme Arbiter, and I rest all judgment in the Divine Law of justice.

"The quick, swift energy of Spirit now penetrates and permeates every atom of my liver, and it is free to do its perfect work."

KIDNEY, BLADDER, AND URINAL DISORDERS

"God is the strength of my life. I do not believe in exhaustion of strength. Strength is always present in its supreme completeness, and I am *eternally* strong. Spirit is the strength of my loins, and my back is free from all thought of burdens.

"My life is divinely ordered, and I am not afraid of weakness, old age, or death. All the issues of my life are from God, and he is a well of living water within me.

"Lustful passions no longer separate me from the pure, spiritual life. My life is lifted up by the Christ Mind, and I am resurrected from the dead. My life is hid with Christ in God."

ALL THROAT AFFECTIONS

Treatment: "All power is given unto me, in heaven (mind) and on earth (body). Dominion, control, mastery, are mine by divine right, and I refuse to believe in failure or discouragement.

"I am free, and the inspiration of Spirit is poured into my soul. I am quickened by the Spirit, and the flesh is obedient. I rejoice and am glad because the joy of Christ is mine. I am filled with Spirit-energy, and every cell in my organism is alight with God. I am the resurrection and the life."

SIX DAYS' TREATMENT

It is found that the mind establishes permanent consciousness through six steps or degrees, called in Genesis "days."

First, the mind perceives and affirms Truth to be a universal Principle. Second, faith in the working power of Truth is born to consciousness. Third, Truth takes definite form in mind. Fourth, the will carries Truth into acts. Fifth, discrimination is quickened and the difference between Truth and error discerned. Sixth, every thought and word is expressed in harmony with Truth.

The seventh day is a peaceful confidence and rest in the fulfillment of the Divine Law.

By the use of these denials and affirmations for one week, a new and more orderly basis of

thought is established in mind, and the whole man is harmonized and vitalized. This process often heals obstinate cases, and the six-days' course is recommended in conjunction with the special treatments.

Make your "denials" as if you were gently sweeping away cobwebs, and your "affirmations" with strong, bold, vehement, positive mind.

Each day's treatment, and the whole course if necessary, is to be repeated over and over until it manifests its living presence and potency in consciousness.

If you desire to help another who will not try, or who cannot himself successfully bring his mind into harmonious relations with this Principle, think of that one when you hold the daily thought, and the Spirit will cause your word to manifest both in you and in your patient.

INVOCATION

(To precede each day's treatment.)

I acknowledge thy presence and power, O blessed Spirit, and in thy Divine Wisdom now erase my mortal limitations, and from thy pure substance of Love, bring into manifestation my world, according to thy perfect law.

MONDAY

[DENY]—I am no longer foolish nor ignorant, and the foolishness and ignorance of ancestry can no longer be visited upon me.

I am free from the foolishness and ignorance of

the race and those with whom I associate. The foolishness and ignorance which may have been treasured up by my own understanding, are now erased.

[AFFIRM]—I am wise with the wisdom of Infinite Mind, and have knowledge of all things. I know that I am pure intelligence, and I hereby claim my divine right to light, life, and liberty, in all goodness, wisdom, love, and purity. Let the light of Wisdom appear and the ignorance of human thought vanish.

TUESDAY

[DENY]—I deny the belief that I have inherited disease, sickness, ignorance, or any mental limitations whatsoever. I deny all belief in evil, for God made all that really is, and pronounced it good. Therefore, no such deception as belief in evil can darken my clear understanding of Truth. Those with whom I associate can no longer deceive me with their words of consideration and sympathy. I can no longer deceive myself with such weakness.

Perish from my world these silly beliefs of darkened ignorance. I am now free from them all, and by my powerful word hereby destroy them wholly.

[AFFIRM]—God's life is my life, and I vibrate with harmony and wholeness. I am free with the knowledge that all is good; I am, therefore, perfectly whole and well.

WEDNESDAY

[DENY]—I deny the belief that I am a child of the flesh and must suffer the sins of my forefathers

"even unto the third and fourth generation." Perish all such ignorant claims.

I deny that I inherited from my ancestors lustful passions and sensual appetites.

I deny the belief that the race can reflect upon me lustful passions and sensual appetites. I deny the belief that those with whom I associate can reflect upon me lustful passions or sensual appetites. I deny my own ignorant belief in such erroneous ideas.

[AFFIRM]—God is Spirit, and I—the Divine Image—am Spirit. I am born of God. God is too pure to behold iniquity, and I am, therefore, pure Being, without a tinge of lust or passion.

THURSDAY

[DENY]—I deny that the sins and omissions of my ancestors can reflect upon me in any way. Selfishness, envy, malice, jealousy, pride, avarice, arrogance, cruelty, hyprocrisy, obstinacy, and revenge are no part of my present understanding, and I deny all such beliefs in the race, in those with whom I associate, and in my own mind.

[AFFIRM]—I am at peace with all mankind. I truly and unselfishly love all men and women. I now acknowledge the perfect law of justice and equality. I know that "God is no respecter of persons," and that every man and woman is my equal in the sight of the Father.

I do love my neighbor as myself, and I will do unto others as I would have them do unto me.

FRIDAY

[DENY]—I deny that I have inherited the con-

sequences of fear from my ancestors, or that the race can reflect its fears upon me. The fears of those with whom I associate can no longer hold me in sickness or want, and my own understanding is now fully rid of these illusions.

There is not and cannot hereafter be any fear in or about my bold world.

[AFFIRM]—I am brave and bold with the knowledge that I am Spirit, and therefore not subject to any opposing power.

Plenty and prosperity are mine by inheritance from God, and I now, by my steady, persistent word, bring them into manifestation.

SATURDAY

[DENY]—I deny that I inherit any belief that in any way limits me in health, virtue, intelligence, or power to do good.

Those with whom I associate, can no longer make me believe that I am a "poor worm of the dust." The race belief that "nature dominates man" no longer holds me in bondage, and I am now free from every belief that might in any way interfere with my perfect expression of health, wealth, peace, prosperity, and perfect satisfaction in every department of life.

I now, in the sight and presence of Almighty God, unformulate and destroy by my all-powerful word, every foolish and ignorant assumption that may impede my march to perfection. My word is the measure of my power. I have spoken, and it shall be so.

[AFFIRM]—I am unlimited in my power, and

have increasing health, strength, life, love, wisdom, boldness, freedom, charity, and meekness, now and forever.

I am now in harmony with the Father, and stronger than any mortal law. I know my birthright in pure Being, and boldly assert my perfect freedom. In this knowledge I am enduring, pure, peaceful, and happy.

I am dignified and definite, yet meek and lowly, in all that I think and do.

I am at-one with and now fully manifest vigorous life, wisdom, and spiritual understanding.

I am one with and now fully manifest love, charity, justice, kindness, and generosity.

I am one with and now fully manifest infinite goodness and mercy.

Peace floweth like a river through my mind, and I thank thee, O God, that I am one with thee!

SUNDAY

"Be still, and know that I am God."

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